er this host, now boisterously trampling the streets. should seek it thus? Does Wellington or Peel, withd, in the walls of St. Stephen's, either promise himself an existence that a Marlborough or a Canning has not, that each struggles so fiercely in the conflict of parties? What confusion this is here! What involutions of streets and lanes! What piles of brick. mortar, and stone! What a wilderness of men! What a hell of thoughts and actions, and I, among them all, am but the millionth and five hundredth part! Good God, how utterly insignificant we are!

PUNCTUALITY .- President Washington was the is most punctual man in the observance of appointnd ments, ever known to the writer. He delivered his communications to Congress, at the opening of each session, in person. He always appointed the hour of twelve at noon for this purpose, and he never failed to enter the hall of Congress while the state-house clock was striking that hour. His invitations to dinner were always given for four o'clock, P. M. He allowed five minutes for the variation of time-pieces; and he waited no longer for any one. Certain lagging members of Congress sometimes came in when dinner was nearly half over. The writer has heard the President say to them, with a smile, "Gentlemen, we are too punctual for you; I have a cook who never asks, whether the company has come. but whether the hour has come."

SINGING BOOKS

AS the season is approaching for the commencement of Singing Schools, the subscriber would give notice that all the varieties of Singing Books will be furnished at the publishers' prices, at No. 19 Washington street.

Sept. 30.

D. H. ELA.

LIVE GEESE AND RUSSIA FEATHERS AT Nos. 8 & 10 DOCK SQUARE, BOSTON.

ROGERS & HASKELL offer for sale best Northern and
Western Live Geese and Russia FEATHERS, which are
warranted free from smell or moths.

July 8.

WHITTIER & WARREN. WARRANTED BOOTS AND SHOES of all descriptions, by the package or single pair, No. 14 Dock Square, (opposite Faneuil Hall,) Boston. If Sept 9. TO CARPENTERS.

THE proprietors of the Methodist Meeting House at Newton, Upper Falls, being desirous of enlarging the House, request Carpenters in the vicinity, who may wish for the job, to call, without delay, on MARSHALL S. RICE. Oct. 7.

BOSTON INDIA RUBBER FACTORY. THE BOSTON INDIA RUBBER FACTORY have taken a Warehouse at No. 8 State street, where they now offer for sale such articles as are manufactured at their Factory, consisting of as great a variety as at any other establishment in this city.

All goods offered to the public at the above warehouse will be stamped with the Factory's name, and warranted of the first quality, and in no cases will higher prices be charged than a other establishments.

quanty, and in income other establishments.

The public are respectfully invited to call.

Purchasers from the South and West will find a good assortment, adapted for those markets.

FREDERICK GOULD, Agent.

WANTED,

A NUMBER of enterprising and responsible men, of genteel address, and good moral habits, as Agents to circulate Popular Works, to whom good encouragement will be given.—Inquire at No. 19 Washington street.

Oct. 14, 1835.

DISTRICT OF MASSACHUSETTS, TO WIT:

DISTRICT OF MASSACHUSETTS, TO WIT:

DISTRICT CLERR'S OFFICE.

L. S. BE it remembered, that on the first day of October, Anno Domini 1835, William C. Woodber, Anno Domini 1835, William C. Woodthe District of New York, have deposited in this office the Title of a book, the title of which is in the words following, to wit: "Rudiments of Geography, on a new plan, designed to assist the Memory by Comparison and Classification, with numerous Engravings of Manners, Customs, and Curiosities, accompanied with an Atlas, exhibiting the prevailing Religions, Forms of Government, Degrees of Civilization, and the comparative size of Towns, Rivers, and Mountains. By WILLIAM C. Wood-Government, Degrees of Civilization, and the comparative size of Towns, Rivers, and Mountains. By WILLIAM C. WOOD-BRIDGE, A. M., Author of Elements of Universal Geography? the right whereof they claim as Proprietors, in conformity with an act of Congress, entitled, "An Act to amend the several acts respecting Copy-rights."

FRANCIS BASSETT, respecting Copy-rights."
Oct. 14. 4w

DISTRICT OF MASSACHUSETTS, TO WIT: DISTRICT CLERK'S OFFICE.

DISTRICT CLERK'S OFFICE.

L.S.

BE it remembered, that on the first day of October, Anno Domini 1835, William C. Woodbridge of the suid District, and Emma Willard of the District of New York, have deposited in this office the Title of a book, the title of which is in the words following, to wit: "School Atlas to accompany Woodbridge's Rudimeuts of Geography." Atlas on a new plan, exhibiting the reversible of Geography." "School Atlas to accompany Woodbridge's Rudimeuts of Geography." Atlas on a new plan, exhibiting the prevailing Religions, Forms of Government, Degrees of Civilization, and the comparative size of Towns, Rivers, and Mountains.

By William C. Woodbridge, A. M., late Instructor in the American Asylum; containing the following Maps:

I. The World.
II. Chart of the World.
VI. Europe.
VII. Asia.
VIII. Africa.
IV. United States.
V. South America.
VIII. Chart of Climates and

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IX. Chart of Climates and V. South America.

The right whereof they claim as Proprietors, in conformity with a ct of Congress, entitled "An Act to amend the several acts respecting Copy-rights."

FRANCIS BASSETT,
Oct. 14.

W. South America.

Productions.

Francis Harden And Compared to Compared

FURNITURE AND CHAIRS. ROGERS & HASKELL, continue to keep for sale at Nos.

By State of Furniture and Chairs, which they offer very low for cash.

> BOTANIC INFIRMARY. Let the Sick read and attend!

THE subscriber would give notice to the public generally, and to his friends particularly, that he has opened a Botanic Infirmary in Methuen village, Mass., where he will be happy to receive and attend upon any who may favor him wit

The subscriber feels confident, from his own experience and The subscriber feels confident, from his own experience and observation, that the Thomsonian system is in itself sufficient to meet every disease, and every exigency to which human nature is heir. He has seen fever—that scourge of mankind—bow and submit to the powerful effect of vegetable remedies, in the short space of the theory. If any doubt, let him come and see,—and if the system, upon trial, prove good, advocate it; but if bad, then, and not till then, discard it.

A female nurse, well qualified for the business, will devote all her time in attendance upon the female patients, who may repair to the Infirmary for the recovery of their health.

An assortment of Vegetable Medicines will be kept for sale at the Infirmary, among which are the following articles, viz.—Restorative Syrup, Rheumatic Drops, Vegetable Powders, Valuable Bitters, Rheumatic Linament, &c. &c.

Oct. 7.

The subscriber feels confident, from his own experience and observed to make a property to m

vth

SUPPLEMENT TO SIX MONTHS IN A CONVENT. THIS work is just published, and may be had in any quan-tity, at the publishers' prices, of DAVID H. ELA, 19 Washington Street.

BOOK AND JOB PRINTING ren EXECUTED with neatness, and on reasonable terms, at the HERALD OFFICE, 19 Washington street.

TERMS OF THE HERALD. 1. The HERALD is published weekly at \$2.00 per annum, if paid within two weeks from the time of subscribing. If payment is neglected after this, \$2.50 will be charged, and \$3.00 if not paid at the close of the year.

2. All subscriptions discontinued at the expiration of eighteen months, unless paid.

3. All the travelling preaches in the New England Main and

and any differences and the NewEngland, Maine, and
New Hampshire Conferences are authorized agents, to whom payment may be made.

4. All Communications on business, or designed for publica-tion, should be addressed to BENJ. KINGSBURY, Jr., post paid, ora-unless containing \$10.00, or five subscribers.

5. All biographies, accounts of revivals, and other matters involving facts, must be accompanied with the names of the

We wish agents to be particular to write the names of subthe scribers, and the name of the post office to which papers are to be sent, in such a manner that there can be no misunderstanding hat or mistake.

MION Nº 8



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Vol. VI. No. 44.

BOSTON, WEDNESDAY, NOVEMBER 4, 1835.

Whole No. 318.

ZION'S HERALD. Office No. 19 Washington St.

BENJ. KINGSBURY, JR., EDITOR. ASSISTED BY AN ASSOCIATION OF GENTLEMEN.

David H. Ela, Printer.

FOR ZION'S HERALD. To John Henry Hopkins, D.D., Bishop of the Protestant Episcopal Church, in the Diocese of Vermont : LETTER II.

fection of the day particularly prides itself, namely, the Temperance reform." And by whom have you been respect for his own opinions, how unkind to withheld them ent career.—In the following page of your performance, Church, as a body, is not disposed to be active therein;

conventions of our clergy had previously taken a similar

other conventions of our clergy, to which you refer; palians; for it would surely be an unphilosophical employ. they refused to pass a resolution, in favor of the Temment of language to say that the Legislature, as a body based on religious, but on worldly principles."

You then proceed, in a manner peculiar to yourself, to church capacity." the performance of the "solemn duty" of showing the You refer to a convention in Connecticut, where a res- O Lord."

gious but on worldly principles."

vice, contrary to the doctrines of the Bible."

ligion, is at war with the principles of the gospel."

set forth in the Scriptures.'

placed them, in a much worse predicament, than they as a beverage may cease from among us." were in before you overburthened them with help.

Right Reverend Sir, the truth may be briefly stated; had never entered the heads of the highly respectable had you waited in peace, until you had been duly called delegates in that convention; it had never occurred to or chosen to gird up your loins, and unsheath the sword them that the success of the Temperance Society would To the Editor of Zion's Herald: of St. Peter against the Temperance Society, in all prob- be the triumph of infidelity. But the object, for which ability your weapon of war would have slept quietly in we present this unanimous resolve of a convention of the a process entirely different from your own. Your posi- a letter from a highly respectable minister of our church, Herald? tion, amid the Hampshire grants, is perhaps not the most dated Aug. 14, 1835, in which he writes thus :- "Two favorable for the formation of correct opinions upon this years ago, I think it was, a proposal was made in convensubject. There are parishes, and there are dioceses, and tion of the Eastern Diocese, to form an Episcopal Tempethis remark, in which the presiding minister or Bishop tendance, nem. con."

er. In such atmospheres, of course, no total abstinence society can readily flourish. Such negative influence becomes an obstruction, and very naturally a subject of complaint and remonstrance, and still more so, if these holy men will not co-operate even with a society, pledged to the abandonment of ardent spirits alone. This condition of things engenders a spirit of crimination and recriminawhich are the legitimate result of a dignified and consistyou give us to understand, that you have not been "chosen the general advocate nor the organ of others." You have been called then, but you have not been chosen, if I Such a procedure, on the part of any mortal of ordinary

the ground that it was a question, with which, in their conventional capacity, they had nothing to do. Other ventional capacity; they had nothing to do. Other ventional or church capacity?" This expression is your own, and from hence we should infer that you did; but, it will convert them, outwardly at least, into harmless when you speak of exceptions from this body, we should You have set forth the true reason, which governed infer, that you did not; and that by the phrase, "as a the conduct of the Connecticut convention, and of those body," you meant nothing more than the mass of Episcoperance Society, because, in their conventional capacity, have enacted a law, but "there are very many excep they believed, that they had nothing to do with the tions," meaning that there are many, who are opposed to Temperance Society-but not because they had unfavor- the law, which they had framed, as a body. This quesable impressions of the society, and assuredly not because tion can receive no timely answer from you. We therethey believed with you, "that if it could succeed, it fore proceed to say, that if you mean to affirm that Episwould be the triumph of infidelity:" or that "it is not copalians, "as a body," that is, in their conventional or

charge to be "totally erroneous," by pledging yourself to prove the following positions:—

The importance of our being holy, appears from the performance of our being holy, appears from the prove the following positions:—

The importance of our being holy, appears from the position which we occupy in the world. God of Christians. Among Baptists, and Presbyterians, and to believe it our privilege and duty to enjoy. justify the Christian in trying experiments to reform Reform, would be accounted, by such churches, equally are declining in VITAL HOLINESS. mankind, on any other principles than those which are presumptuous and unjust. Most truly, the presumption of the self-elected confessor-general of the flock would not I fear we have less living, positive witnesses of per- Individuals and societies are answerable, in the first And so you really believe, sir, that a faithful defence of be so glaring, nor the injustice so apparent, if the decisions feet love than formerly. We may rejoice in our out-"our principles" requires, at your hands, the support of of all such conventions or assemblies were perfectly con- ward prosperity, but if we neglect the more weighty transmitted to successive generations of mankind any one of these arrant absurdities? And such, if we err current. You have referred to the course adopted by the subject of holiness, we shall only be as salt which has Loftiness of mind, generosity, equity, every magnaninot, they will, in due time, be demonstrated to be .- In Diocesan Convention of Connecticut. It is rather sur- lost its savor. what way. Right Reverend Sir, if you should be able to prising, Right Reverend Sir, that you could find no place The importance of having our hearts, (the fountain served at our own expense, and even at the expense redeem your pledge and prove these positions to be true, in your lecture, not even room enough in the margin, for of our words and actions,) under the entire influence of others; since they, as well as we, are bound to of our words and actions,) under the entire influence of the Holy Ghost, cannot be too deeply impressed upon our ministry. We can be no farther useful than we are holy. Much has been said, of late, about an educated ministry; but, my brethren, we need, mode, in which you proceed to prove it to be so, reminds mode, in which you proceed to prove it to be so, reminds to be true, in your lecture, not even room enough in the margin, nor of our words and actions,) under the entire influence of the Holy Ghost, cannot be too deeply impressed upon our ministry. We can be no farther useful than we are holy. Much has been said, of late, about an educated ministry; but, my brethren, we need, when an innocent person dies on the scaffold, whole mode, in which you proceed to prove it to be so, reminds the respective dates of your publication and the printed mode, in which you proceed to prove it to be so, reminds the respective dates of your publication and the printed mode, in which you proceed to prove it to be so, reminds the respective dates of your publication and the printed mode, in which you proceed to prove it to be so, reminds the respective dates of your publication and the printed mode, in which you proceed to prove it to be so, reminds the respective dates of your publication and the printed mode, in which you proceed to prove it to be so, reminds the respective dates of your publication and the printed of the Holy Ghost, cannot be too deeply impressed upon our ministry. We can be no farther useful themselves to their sentiments.

It is not the number of individuals, which constitutes that importance, in a moral point of view. When an innocent person dies on the scaffold, whole studied with such ardor as sometimes not to have mode, in which you proceed to prove it to be so, reminds the printed of the Holy Ghost, cannot be too deeply impressed upon our ministry. It is not the number of individuals, which constitutes that importance, in a moral point of view. When an innocent person dies on the scaffold, whole some us of a remarkable case, among the British State Trials, journal of those proceedings; but I perceive, that the con-

It is very apparent that the notions of your Reverence

A MEMBER OF THE PROT. EPISCOPAL CHURCH.

FOR ZION'S HERALD. "THE PUBLIC."

er injury to the community, than it is now doing by further use. rides, or walks, or visits a parishioner, his tongue, vires alone, our persons, our property, our families, and the taneously received by a thousand minds, and a thou- which money and power are attached. RIGHT REVEREND SIR—You are pleased to say, that acquireas eundo, becomes, more and more, from day to peace of society are protected. There is much said, sand memories become alike the abode of one inciyou are "called upon to defend our principles in referday, an anti-temperance member. The silence of those, at the present time, about incendiaries. Who are the ence to another novelty, in which the pre-eminent perence to another novelty, in which this frightful perplexity may exist.

Look into your dictionaries? Look into your dictionaries for the definition .- "One who sets houses or towns on fire, society, by means of proper scientific representations. The greater part of dramatic fictions are founded "called" to the performance of these labors? Not by the respect for his own opinions, how unkind to withhold them one who inflames factions, or promotes quarrels." A Then why not avail ourselves of this means of doing upon it. Yet real life is more simple; we, there, the voice of any convention, nor by the Episcopalians of rushing to the press, which may be compared to the effect your own diocese, nor of any other; but, as I humbly apprehend, by an internal monitor, whose impatient whish perings have taught more than one Bishon, before your perings have taught more than one Bishop, before your overwise; and another, as in the case of your Reverence, the spirit of the definireverence was born, to prefer a present notoriety, a attempts to defend Episcopalians from the charge of hosfleeting fame, to those profitable reflections, in after time, tility against the Temperance Reform, by stating upon the struction of property, and disturbing of the public cinnati Chron. peace. Now who are the actors and who the instigators of things like these? Why, it is plain. The prove. We believe that virtue may be illustrated in its happen what will." When we decide, on the con-You had previously made the remark: "The neighboring diocese of Connecticut, at its late convention, had being diocese of Connecticut, at its late convention, had being diocese of Connecticut, at its late convention, had be so that the Episcopal Church, as a body, is not disposed to be tools they work with, they are not liable to a prosboring diocese of Connecticut, at its late convention, had a resolution offered to it, in favor of the Temperance Source a resolution offered to it, in favor of the Temperance Society, which was rejected by a very large majority, on the ground that it was a question, with which, in their bedy. Do you mean the Church evelesia in its (constitution) and the plays ARE period that moral plays ARE period t drawing patronage from such incendious editors, and by one who is known to be lewd, or a moralist by a rake? nobler thoughts which constitute virtue, how would

ANTI-LYNCH. citizens. \* There are a few honorable exceptions. FOR ZION'S HERALD. HOLINESS.

with such belief. "Holiness becometh thy house, arbitrary, conventional, or circumstantial things, we as

"That the Temperance Society is not based on relicious but on worldly principles."

Initial ground, that the body, in its conventional capacity, had nothing to do with this matter. This was the act of a "That it opposes vice and attempts to establish virtue, majority in a Diocesan Convention. You also refer, within a manner which is not in accordance with the word of out naming them, to other conventions of our clergy, which the to his brethren,—"Ye are our epistles known mitted in the code of duty. In short, when we rely had previously taken a similar course. But the very same and read of all men." And so might all our minis- on circumstances for the justification of an immora "That, if it could succeed, it would be the triumph of thing has occurred in the churches of other denominations ters say, if we, as a people, enjoyed what we profess action, upon what principle can we stop at this, or

same thing has taken place. The members of different cause of God, in outward things, at the present day. calculations of reason, if we admitted public or pri-"That calling it an introduction or a preparation for re- churches, of the same denomination, have not unfrequent- Meeting-houses are built; literary institutions are vate interest as an excuse for injustice? ly pursued different paths, in this respect; and yet a per-multiplied and supported, and the funds of mission-"That it cannot be relied on as a remedy against vice, feetly gratuitous acknowledgement from any member of ary operations are nobly supplied. But, after all, of a nation may be promoted by an act of meanness for which the religion of Christ is the only cure; and their respective associations, that, as bodies, they were not there is great reason to fear, that we, as a church, or injustice, we shall be equally vile and criminal in

in which an attorney had the hardihood to defend his cli- vention of the Eastern Diocese assembled Sept. 24, 1834, ent from a charge of assault with intent to disfigure, by an and the printed Journal bears the date of that year, while have gone to their rewards, more successful than we Whence arises this astonishing difference, which allegation that the assault was made with intent to murder. your labors of love were not issued from the press until are? Ah! they were men of one work. They were men make between an act of injustice, committed For, if the substance of your positions be the sense of nearly eight months after, as appears by the date of your holy men. And "they that bear the vessels of the against an individual, and the death of numbers? Episcopalians, "as a body," or of a majority of the whole preface, May 3, 1835. The Eastern Diocese comprehends Lord, must be holy." How dare we handle a holy The cause is, the importance which all attach to the number, you may safely acknowledge, that they are "not three States of the Union-Massachusetts, Rhode Island, gospel, with unsanctified hearts, and impure hands? moral law; it is of a thousand times more consedisposed to be active in what is called the Temperance and New Hampshire. The Convention of September, If there was ever a time when we needed to be en-Reform;" but a substantiation of your positions, so far 1834, was very fully attended. The venerable Bishop tirely dedicated to God, it is the present. There are soul of each of us, which is also itself an universe. Reform; but a substantiation of your positions, so far from furnishing a negation of the charge, that "Episcopalians" are hostile to the Temperance Reform, would so effectually prove the reverse, that your "solemn duty" would remain entirely unperformed.

It is very evident, Right Reverend Sir, that you have solemn for the catholic Sentinel would so influence of this Convention report to the Church of Christ, therefore—Resolved, That this Convention report to the Catholic Sentinel would so influence of us, which is also itself an universe. It assuredly was not for the advantages of this influence of which, we must in some measure feel, that mothing, but an increasing degree of holiness, in the present. There are so only of each of us, which is also itself an universe. It assuredly was not for the advantages of this influence of which, we must in some measure feel, that nothing, but an increasing degree of holiness, in the present. There are so only of each of us, which is also itself an universe. It assuredly was not for the advantages of this influence of which, we must in some measure feel, that nothing, but an increasing degree of holiness, that you have of Christ, therefore—Resolved, That this Convention reports that nothing the norm of the Catholic Sentinel would tirely dedicated to God, it is the present. There are so only of each of us, which is also itself an universe. It assuredly was not for the Catholic Sentinel would tirely dedicated to God, it is the present. There are so only of each of us, which is also itself an universe. It assuredly was not for the Catholic Sentinel would tirely dedicated to God, it is the present. There are so only of each of us, which is also itself an universe. It assuredly was not for the Catholic Sentinel would tirely dedicated to God, it is the present. There are so only of each of us, which is also itself an universe. It assuredly was not for the Catholic Sentinel would tirely to so only of the chiral tirely dedicated to God, it is the present. There are so only of each no particular affection for the Temperance Society; and, gards, with unfeigned satisfaction, the rise and progress bonds of peace among ourselves. If we were as the possession of free-will, might choose justice, and The Pledge. in your zeal to annihilate, you certainly seem to have be- of the Temperance Reformation, and recommends to all deeply engaged in promoting this subject as we sacrifice utility; might prefer the future to the pre come exceedingly confused. Nothing surely can be more the members and friends of the Protestant Episcopal should be, there would be little danger of our resent, the invisible to the visible, and the dignity of the conclusive in proof of this assertion, than the fact, that, Church, within this Diocese, to use their influence and straining the privileges, or denouncing the motives of human species to the mere preservation of individuwhile undertaking the defence of Episcopalians, you have co-operation to promote it,-that the use of ardent spirits, those who differ from us, on those subjects which als, cause present excitement. J. C. Aspenwall.

Castine, Maine, Oct. 19th, 1835.

MR. EDITOR-The character of your remarks on the its scabbard till its puissant master could wield it no longer. whole Eastern Diocese, is to show clearly, that while a Theatre, has been ultra—conveying the impression that every philosophical and religious maxim is over- lians, no less a personage than the redoubtable George Neither Episcopalians, nor the Episcopal Church, "as a majority of a Diocesan convention, comprising a single you object to its existence in any condition. The views turned, and nothing remains, but prudence and bybody," are, in any way, more entitled to the charge of State, doubted the expediency of passing such a resolve, of the Cincinnati Chronicle are in some respects similar poerisy. hostility against the Temperance Society than every oth- in their conventional capacity; another Diocesan convento yours; but the suggestion at the close of the paragraph er denomination of Christians. This is no hasty assertion, tion, comprising three States, found no difficulty whatev- is one, that to our knowledge, you have never considered. end which we believe to be good, is a maxim, in con- junior Catholic priest of this town. The pair proceeded as we propose, in good time, to convince you, though by er in passing it with the most perfect unanimity. I have Will you, sir, insert the paragraph, with comments, in the duct, singularly vicious in principle. Men know no-Respectfully,

BOSTON, Oct. 22.

we have not the slightest allusion to your Reverence, in rance Society; and it was adopted by the clergy in athis solemn duty to drink wine at weddings and elsewhere, fear the length of my letters may be fatiguing to your where "Virtue's own feature" ought to be shown, is ments of a seditious authority, to keep the title of to vouch for its truth.

tricks.

7 Stimson

The fool destroys the vessel which has been defiled; decree, and a polite executioner. The quotidian press of Boston\* could not do a great- the wise man cleanses the platter and reserves it for

of the theatre-going public.

FOR ZION'S HERALD.

MR. EDITOR-I have taken the following extract from the works of that eminent French lady, the Baroness Stael The terms,-" Perfect love,"-" Entire sanctifica- Holstein. She is a writer of merited celebrity. Perhaps tion," and "Holiness of heart," are, to the child of few females, of any age, possessed a superior mind. She God, sweeter than the honey, and the honey-comb. has united the charms of elecution, profound erudition, men of an energetic nature. It is, however, an easy There has been much talking, and writing, and and deep research. Whatever might have been her views energy which tends to our own advantage; or, at copalians, "as a body," that is, in their conventional or church capacity, are not disposed to be as active as other preaching about this subject of late, though we may fear it has been enjoyed but little. Once there were. You next remark, "And hence it has assumed the shape of a general charge, affecting the Church as a body, in the whole breadth and length of your assertion.

She was a philosophic observer of the events of the French denominations, in the Temperance Reform, this we utterly denominations, in the Temperance Reform, this we utterly denominations, in the Temperance Reform, this we utterly denominations, in the Whole breadth and length of your assertion.

She was a philosophic observer of the events of the French denominations, in the French denominations, in the Temperance Reform, this we utterly denominations, in the Temperance Reform, this we utterly denominations, in the Whole breadth and length of your assertion.

She was a philosophic observer of the events of the French denominations, in the Temperance Reform, this we utterly denomination, in the Temperance Reform, this we utterly denomination are the Temperance Reform, this we utterly denomination are the Temperance Reform, the world is furnished with a most violent. that Episcopalians are hostile to the temperance reform." If, on the other hand, you intend to say the same thing of Christian perfection to be scriptural. But now, alas, and of duty, either for individuals or nations, is the moral You then say, that it is a part of "your solemn duty, to Episcopalians generally, this also we deny; and now Right there are thousands who believe the doctrine consist- law of God. That when proceeding on the principles of You then say, that it is a part of "your solemn duty, to Episcopanians generally, this also we deny; and now regard the charge, and show that it is totally erroneous." Reverend Sir, of Episcopalians "in their conventional or ent, and vastly important, yet live not in accordance expediency, we make justice and rightcoursness either tract the word, nation, from day to day, and to make certainly deprive Jehovah of His rights, as Cæsar of his J. HORTON.

Lynn, Oct. 20, 1835.

Hunt, in his writings on political morality, shows "That it gives a false prominence to one particular Methodists, and Universalists, the very There is, evidently, much done for the Church and natural passions be of much greater power, than the

committing it: for the integrity of moral principle Though our numbers have wonderfully increased, is of more consequence than the interests of nations mous sentiment, in a word, ought, first, to be pre

generations attend to his misfortune; while thousands

Individuals are virtuous, when they sacrifice their private interests to the general good; but govern- dividuals, though ments, in their turn, are individuals, who ought to sacrifice personal advantages to the law of duty. All true principles are absolute. If, in theory, there is a single case in which a man ought not to do his duty,

To allow ourselves the use of bad means for an THREE. thing of the future, nothing of themselves with re-THE THEATRE.—The Drama is a noble institution; spect to the to-morrow. In every circumstance, and, but the Theatre-we speak generally-is most shame- in every moment, duty is imperative; and the calcu-

as a practical testimony of his reverence for his Redeem- | Reverence and to the public; I therefore conclude for too often occupied by Folly, exhibiting her fantastic | honest men, because they committed unjust actions in a gentle manner? Rudeness, in executing injus-The abuse of an institution, is, however, no arguitice, would have been much better; for the difficulty ment against its existence, and the sagacious legisla- of supporting it would have increased. The most tor will endeavor to reform rather than to abolish it. mischievous of all alliances is, that of a sanguinary

When we set about bargaining with circumstances all is lost; for there is no one who cannot plead this tion; and, of whatever denomination of Christians he may be, the good man becomes, very reasonably, so long as he dignifying unprincipled mobs with the name of "the dignifying unprincipled mobs with the name of sinneth not, a little angry; and the very assurances, Public," and calling their outrageous and unlawful which he makes of his continued good humor, are but proceedings, "The expression of public opinion." It is They bring together, at the same time and place, a ment, or allege, I know not what virtuous pretexts, fresh testimonies of an exacerbated spirit. Whether he directly fostering a contempt for those laws, by which great number of persons, and thus, one idea is simul- which all lead to the necessity of having a place, to

A known maxim contains, under a simple form, mobs are the actors, and the newspaper editors are the strongest features by the drama. Let such plays for in- trary, that the probity of a public man consists in instigators. Let the materials for a mob understand stance as HANNAH More wrote be acted, and no reason- sacrificing every thing to the temporal advantage of been called then, but you have not been chosen, if rightly understand you.

You proceed as follows:—"I commence by acknowledging, that the Episcopal Church, as a body, is not disposed to be active in what is called the Temperance Reform. But to this assertion I must add, that there are very many exceptions, and some of them, assuredly, who rank among our most prominent men, for piety, for talent, and for zeal."

You had previously made the remark: "The neightigh continuation of the continuation of the community of the procedure, on the part of any mortal of ordinary successions, would beget a strong impression, that his institutions, that their in ordinary cases of the position of the Chronicle, that "the abuse of an institution is no argument against its existence;" but taken by the editor of the Chronicle, that "the abuse of an institution is no argument against its existence. You cannot reform the destreacy of the theatre is its existence. You cannot reform the distribution. That guarrand for zeal."

You commence, as we have stated, "by acknowledging and for zeal."

You commence, as we have stated, "by acknowledging that the Episconal Church, as a body, is not disposed to be active in what is called the Temperance Reform. But to this assertion I must add, that there are a conjectural or an outrage. But what is the remedy? These editions, and some of them, assuredly, who are not such in law, they are not such their proceedings are to be called "The Public," and that their proceedings are to be called "The Public," and that their and they are to be called "The Public," and that their and they are to be called "The Public," and that their and they are to be called "The Public," and that their and they are to be called "The Public," and that their and they are to be called "The Public," and that their and they are to be called "The Public," and that their and they are to be called "The Public," and that their and they are to be called "The Public," and that their and they are to be called "The Public," and that

These moral plays are, however, but seldom performed. the conscientious man be at case? How would The "Merry Wives of Windsor,"—the "Devil's Daugh- every thing, in politics, appear clear to him, when, ter," etc. etc. are such as suit the present vitiated taste before, a continued hesitation made him tremble at every step? It is this very hesitation, which has caused honest men to be thought incapable of stateaffairs. They have been accused of pusillanimity, of weakness, of fear; and, on the contrary, those who have carelessly sacrificed the weak to the powerful,

When once we have said, that morals ought to be it signify, at first, our own partizans, then our friends, and then our family, which is but a decent synonyme for ourselves.

> SINGULAR OLD SONNET. The longer life the more offence; The more offence the greater pain ; The greater pain the less defence; The less defence the lesser gain ; The loss of gain long ill doth try Wherefore, come death, and let me die

The shorter life less count I find; The less account the sooner made; The count soon made the merrier mind : The merrier mind doth thought invade Short life in truth this thing doth try; Wherefore, come death, and let me die

Come, gentle death, the ebb of care; The ebb of care the flood of life; The flood of life, the joyful fare; The joyful fare the end of strife; The end of strife, that thing wish I; Wherefore, come death, and let us die

A CLOSE STUDENT.-Lord Brougham, who has

changed his clothes for sixteen days and nights.

We take the following from the Lowell Times. We cannot vouch for its truth. It must stand upon the responsibility of the paper, from which it was taken :-

NIGHT SCENE IN LOWELL.

A HINT.-We would not be disrespectful to "dignities," but we do verily believe, that if Bishop Hopkins and the Editor of the Catholic Sentinel would

MESSES. EDITORS-I have witnessed a scene, which s so admirably illustrative of the excellent hint contained in the above extract, that I am tempted, perforce, to give it you. I was walking up Merrimack Street, when I perceived two individuals approaching. Now these in-

"They had a tolerable notion Of alming at progressive motion,

'Twas not direct; 'twas serpentine.'

A nearer inspection discovered in one of the bacchana-Pepper, the illegant schollard and iditor of that admirable recipticle of knowledge, the Caterlic Sintinil. The second person, I am informed, was that " prince of topers," the on their course towards Central street, stopping only six times to offer certain familiar gallantries to the falr passengers of the pave, each of whom declined the officious advances of the Holy Father and his companion, "the dramatist, historian, and poet," who finally took refuge in

convey lessons of morality, is, now, devoted to pur- foresee, ought to be of no account in the estimate of This scene was also witnessed by a young gentleman, has wrought himself up to an agreeable belief, that it is I have further testimony to offer, on this point, but I poses of, at least, doubtful tendency; and the place, duty. What right have those, who were the instru-A LOWELLIAN.

china, and in the other a wreath of fresh flowers. Feeling a very natural curiosity to know what she could do with these bright things in a place that seemed to partake so much of sadness, I watched her light motions. Reaching a retired grave, covered with a plain marble slab, she emptied the seed-

"But your sister is dead?" "O yes, sir; but she hears the birds sing."
"Well, if she hears the birds sing, she cannot see

that wreath of flowers?" they took her away from our house, I would come

and see her every morning."
"You must," I continued, "have loved that sister very much; but you will never talk with her any more never see her again."

"I shall she her always in heaven." "But she has gone there already, I hope."

" No, she stops under this tree, till they bring me here, and then we are going to heaven together." "But she has gone already, my child; you will meet her there, I trust; but certainly she is gone and left you to come afterwards." She looked at me-her eyes began to swim;-I could have clasped her to my heart.

Come here, my sweet one-be it so, That 'neath this cypress tree Thy sister sees these eyes o'erflow, And fondly waits for thee,—

That still she hears the young birds sing, And feels the chaplets bloom— Which every morn thy light hands bring, To dress her early tom

And when they bring thee where she lies, To share her narrow rest,— Like sister seraphs may ye rise, To join the bright and blest.

TEMPERANCE ANECDOTE. After the deliverance TEMPERANCE ARECOTE. After the deliverance of a Temperance lecture in one of the interior towns of our Commonwealth, the lecturer gave notice that a price of manuscript copy from a compositor, and experiment would be circulated among the congregation, thrust his phiz into the "editor's closet," and peep paper would be circulated among the congregation, for such to sign as pleased, pledging themselves to support the cause of Temperance, &c. A certain justice of the peace, then and there being, arose and of the peace, then and there being, arose and provious the cause of the peace, then and there being, arose and provious the peace, then and there being, arose and provious the peace, then and there being, arose and provious the peace, then and there being, arose and provious the peace, then are the peace and the peace are the pea observed that for himself, he should sign no pledge, for he was willing to acknowledge that he now and then was in the habit of taking a drop, just to give nature a jog, and he thought it did him good. Next arose Zebedee Zozzle, who thinking that he had as much right to speak as the squire, or any other one, thus addressed the chair:—Mr. Moderator, if I be a leetle soaky, whose business is that are? Now you see the squire's made a speech, and I am gointer; so this is it,—I tell ye what, the Squire has spressed my pinion zactly, and that's enough.-Bridgewater Pat.

THE NATIVITY AT ROME.—The Virgin was habited in the court dress of the last century, as rich as silk and satin, gold-lace, and paste diamonds could make it, with a flaxen wig, and high-heeled shoes. The infant Saviour lay in her lap, his head encircled with rays of gilt wire, at least two yards long. The shepherds was very well done, but the sheep and dogs best of all; I believe they were the real animals stuff-ed. There was a distant landscape seen between the ed. There was a distant landscape seen between the pasteboard trees, which was well painted, and from the artful disposition of the light and perspective, was almost a deception—but by a blunder very consistent with the rest of the show, it represented a part of the Campagna of Rome. Above all was a profane representation of that Being, whom I dare scarcely allude to, in conjunction with such preposterous vanished to an hour glass, their reading being as the sand—it runs in and it runs out; and leaves not a vestige behind. A second class, he said, resembled a sponge—which allows all returns it in nearly the same state, only a little dirtier. A third class he likened to a jelly-bag—which allows all that is pure to pass away, and retains only the refuse and the dregs. The fourth class, of which he trusted there were many little dirtier? And what good man, deeply among his auditors he compared to the slaves in the Campagna of Rome. Above all was a profame representation of that Being, whom I dare scarcely altikened to a jelly-bag—which allows all that is pure to presentation of that Being, whom I dare scarcely altikened to a jelly-bag—which allows all that is pure to pass away, and retains only the refuse and the dregs. The fourth class, of which he trusted there were many ties, encircled with saints, angels, and clouds; the whole got up very much like a scene in a pantonnime, which are certainly respectable, on the site of the Lion tavern, was obtained by surprise, and without due notice to the citizens in general, and the whole got up very much like a scene in a pantonnime, which are certainly respectable, ought to be cultivated. We do not find the expense of principle? Rather, is it not the expression of a simple desire? And what good man, deeply important the torong treatment of the shows a profame representation of that Being, whom I dare scarcely altieved, That in the opinion of this meeting, the license for establishing a Circus for the trius of the time to a jelly-bag—which allows all that is pure to pass away, and retains only the refuse and the dregs. The fourth class, of which he trusted there were many in the opinion of that being whom I dare scarcely altievely. The time to a jelly-bag—which allows all that is pure to pass away, and retains only the respectable, ought to be cultivated. We do not centered with a simple desire? And what good man, deeply important the torong treatment of the time to a jelly-bag—which allows all that is pure to pass away, and retains only the expense of principle? Rather, is it not the expense of principle? whole got up very much like a scene in a pantomime, that is worthless, preserved only the pure gem.—Lit
diamond mines of Golconda—who, casting aside all upon his heart, and say,—"Peace on earth, and good-will same ought to be revoked; and that is worthless, preserved only the pure gem.—Litchestra, which was intended, I believe, to be sacred i music, but sounded to me like some of Rossini's airs. In front of the stage there was a narrow passage of the ed off, admitting one person at a time, through which a continued file of persons moved along, who threw down their contributions as they passed, bowing and down their contributions as they passed, bowing and edown their contributions as they passed, bowing and good husband, a very good wife. I suppose you think with me, that where every thing else desirable is to be met with, that (a fortune) is not very material. If she impossible to describe the ecstacies of the multitude, have been does not bring a fortune she will help to make one.

Thompson, we a committee of the Board of Aldermen, meeting before a Committee of the Board it is the stern rebuke of sin, in high places or low places; it is the opposite of the man's, who cringes and fawns round the good and bad alike; who gives the warm hand of Christian and bad alike; who gives the In front of the stage there was a narrow passage divid-

DESCRIPTION OF A WELCH LABORER'S COT-

"His warfare is within. There, unfatigued, His fervent spirit labors. There he fights, And there obtains fresh triumphs o'er himself, And never with'ring wreathes, compared with which The laurels that a Cæsar reaps are weeds."

It was one of those poor huts, that are thinly sprinkled by the sides of the hills, inhabited by peaters and shepherds. As we approached, first one, and then two more fine children, almost in a state of makes the most homely rirgin amiable and charm-nakedness, ran out to see what little Toby, the dog, ing, so the want of it infallibly renders the most perand then two more fine children, almost in a state of so alarmed at. A stout, fresh-colored woman, with dark, sparkling eyes, and black hair, made her annearance; who, seeing our condition, welcomfections of body and mind in the same person, it ed us, by the most inviting sounds in her language, to her cot. It was partly formed, by a hollow, in the slate rock, and partly by walls of mud, mixed with chopped rushes, covered with segs, and having a wattled, or basket-worked chimney. The entrance was, at the gable end, facing the south-east, which was defended, during the night, or in very cold weather, by a wattled hurdle, covered with rushes. A be God. He, and his father before him, were picture nothing softer, nothing happier than themborn here. I am as happy as any of the great folks; selves.

for he loves me and his children, and works very hard, and we want for nothing that he can get for us.

The sight of their children always augmented their felicity.—They were not less touched with an embaryou, yourself, give?" said I. She observed, shaking their innocent pastime! you, yourself, give?" said I. She observed, shaking their innocent pastime!

her head at the time,—"That she could do very litle; her work was knitting, at which, with the assistance of her two eldst girls, one five, and the other has one of the Maine Conference, who has been in the times to the fitter of the instructions of our the busing this, I feel satisfied the fitter of the instructions of our the busing this, I feel satisfied the fitter of the instructions of our the busing this, I feel satisfied the fitter of the instructions of our the busing this, I feel satisfied the fitter of the mands of his children or the busing this, I feel satisfied the fitter of the instructions of our the busing this, I feel satisfied the fitter of the mands of his children or the busing this, I feel satisfied the fit

1 Come & can

"—What, alas!
Has o'er their little limbs its livery hung
In many a tattered fold; yet still, those limbs
Are shapely; their rude locks start from their brow,
Yet, on that open brow, its dearest throne,
Sits sweet simplicity!"

Indeed, there did not appear any thing like the which it appeared the cup contained—into the slight cavities which had been scooped out in the corners of the tablet, and laid the wreath on its pure face.

Indeed, there did not appear any uning may une misery and filth observable in the dwellings of many of the poor, whose weekly income is four or six times as great. Though the floor was formed of the "And why, my sweet girl," I inquired, "do you put the seed in those little bowls there?"

"It is to bring the birds here," she replied, with a half wondering look; "they will light on this tree," pointing to the cypress above, "when they have eaten the seed, and sing."

"To whom do they sing?" I asked; "to each other?—to you?"

"O no," she quickly replied; "to my sister—she lies there!"

"But your sister is dead?"

"Inquired, "do you made of segs, bound with a band of the same; and the fuel was as regularly piled as bread on a baker's shelves. All appeared in order: but the air of content, apparent in the looks of this humble cottager and her family, put us all, justly, to the blush! And a multitude of superior blessings, too often abused, rushed instantly upon our recollection, at witnessing so much reason and gratitude in the habitation of strait poverty. If we had reason to be thankful, that we were not constrained thus to earn our bread, and "But your sister is dead?"
"O yes, sir; but she hears the birds sing."
"Well, if she hears the birds sing, she cannot see at wreath of flowers?"
"But she knows I put it there; I told her, before ey took her away from our house, I would come ad see her every morning."
"You must," I continued, "have loved that sister ery much; but you will never talk with her any lore, never see her again."
"Yes, sir," she replied, with a brightened look, I shall she her always in heaven."
"But she has gone there already, I hope."
"But she has gone there already, I hope."
"But she has gone there already, I hope." we were not constrained thus to earn our bread, and example, perform the duties enjoined on us in his gospel, relying, for assistance, on his Holy Spirit, conducting ourselves with propriety in that state of life in which it has pleased God to call us, we shall, after death, change this poor uncertain life for a bet-ter, where we shall be for ever happy; and the frequent burial of our friends and neighbors informs us daily, that this event can be at no great distance.' Astonished at so much good sense and piety, where I so little expected to find it, I exclaimed,—"Just

> HINTS. The following ironical hints in an English paper, will answer equally as well for this meridian:—
> "There are three things, yea, four," as the wise man says, which we like to see. 1. We like to see a person enter a printing office, and lay his ( ) upon the matter put in type for insertion in the paper, and knock it into pr. 2. We like to see a man seize a man and child, give an editor advice, (gratuitous, of course,) and kindly tell him, if he does not pursue a particular course, he will violate their feelin possibly lose a subscriber—don't you, reader

ANCIENT PSALMODY .- Before the days of Isaac Watts, the standard of sacred songs was rather low An instance :-'Tis like the precious oint-MENT,

Down Aaron's beard did go; Down Aaron's beard it downward went, His garment skirts unto. Another instance we give, perhaps a little more

etical, if not quite so exalte Ye monsters of the bubbling deep,

Your Maker's praises spout; Up from the sands, ye codlings peep, And WAG YOUR TAILS ABOUT

Colerance.-In a lecture delivered unward twenty years ago, at some hall in Fetter-lane, he divid-ed readers into four classes. The first he compared to an hour glass, their reading being as the sand—it erary Gazette.

A FORTUNE IN A WIFE .- "I think Miss Blatives—the bellissimos, santissimos, gloriosissimos, and marivigliosissimos with which they expressed are to a tradesman, in their effects, a fortune."—Franktheir applause and delight.—Mrs. Jameson's Sketches.

—"I have been thinking what would be a suitable pre-sent for me to make, and for you to receive, as I hear the — no, we will not mention the name—have the you are grown a celebrated beauty. I had almost determined on a tea-table; but when I considered that the character of a good house-wife was far preferable to that of being only a pretty gentlewoman, I concluded to send you a spinning wheel, which I hope you will accept as a small token of my sincere love and affection.

Sister, farewell, and remember that modesty, as it rock of evil. Take care-take care. fect beauty disagreeable and odious. But when that makes the woman more lovely than an angel.'

> EMILUS AND CLARA: OR THE HAPPY PAIR .

Each was to each, a dearer self .- Thompson Every day after work, Emilus congratulated him self upon the hours of relaxation, which permitted wall of turf for fuel, served as a partition for the bed-room, furnished with a bed of heath and dried rushes new attractions. Seated at her side, over the frugal in one corner. The furniture was such as necessity blaze, under the thatch of their little cottage, and dictated. Some loose stones formed the grate; two large ones, with a plank across, supplied the place of other hung harmlessly at the breast of its mother, he chairs; a kettle, with a backstone for baking oaten forgot his fatigues; he forgot that he had been laborcakes, answered every purpose for cooking; and two ing ever since the sun had arose, even to its going coarse earthen pitchers stood by, for the preserving, down; or, even if he did remember his weariness, the or carrying water and dodgriafel, the usual beverage recollection of exertions by which he fed his babes, of the family. On our making some inquiries re-saw them innocently eating the bread he had earned, specting the neighborhood, she expressed a wish that and merited a tender smile from his Clara, rendered her husband had been at home, as he would have the whole more touching. Transported by these most been able to have given us the desired information.
"You have a husband, then?" said I. With a smile "All was truly full." The husband, the wife, and of approbation on her face, she replied,-"Yes, children were together. Their imagination could

sometimes six shillings in the week, and sometimes cares and caresses. What a source of pleasure was three or four. They had a little cow on the lease, and a few sheep on the hills." "What assistance do satisfy their desires, and to condescend even to join in

ARMENIAN GIRL.

ARMENIAN GIRL.

(An extract from the work entitled 'Ship and Shore.')

"I met there, one morning," says the author, speaking of the Armenian burying-ground, "a little gird of seven; a man, his wife, and five children! with a half playful countenance, busy blue eye, and summer claim, and in the other a wreath of firesh flowers.

Why is it so hard papa?"—"In making bread for you and your mother," replied Emilus with paternal and gentle dignity. "It is, you see, almost worn out in the service." "Oh, oh!" cried the children, burying-ground, "a little gird of seven; a man, his wife, and five children! The beneficial effect, of the meeting, are discoverable on a number of circuits and stations within the limits of chima, and in the other a wreath of firesh flowers.

ARMENIAN GIRL.

Why is it so hard papa?"—"In making bread for you and your mother," replied Emilus with paternal and gentle dignity. "It is, you see, almost worn out in the service." "Oh, oh!" cried the children, and gentle dignity. "It is, you see, almost worn out in the service." "Oh, oh!" cried the children. The beneficial effect, of the meeting, are discoverable on a number of circuits and stations within the limits of children engrossed much of her time, and she soon expected and why papa," said he, "is not your hand as soft as mine? Why is it so hard papa?"—"In making bread for you and your mother," replied Emilus with paternal and gentle dignity. "It is, you see, almost worn out in the service." "Oh, oh!" cried the children. The beneficial effect, of the meeting, are discoverable on a number of circuits and stations within the limits of Springfield district; and there is considerable religious command, some frequently heard during the progress of the weight in the cries of the wounded and the songs of the healed, why papa," said he, "is not your hand as soft as mine? Why is it so hard papa?"—"In making bread for you and your mother," replied Emilus with paternal and gentle dignity. "It is, you see, almost man in the cries of the wou little more bread, mine will grow stout enough to make bread too; and then we shall see papa, whose will be the hardest."—The child copied the virtuous pride of the father; Emilus blushed with joy, and Clara

### ZION'S HERALD.

BOSTON, WEDNESDAY, NOVEMBER 4, 1835.

HOW MANY POPISH CHURCHES ARE THERE? ecclesiastical influence in this country." So said a most worthy friend of ours, not long since.

He was mistaken, and the following facts will prove itwill they not, reader? " The number of their Churches is stated to be 401, lo-

cated as follows :-Louisiana, New Jersey, Alabama, Florida, New York, Georgia, Michigan, Ohio, Kentucky, South Carolina. North Carolina. Missouri, Maryland, Virginia, Illinois, Dist. Columbia, Arkansas, Pennsylvania, Indiana, Maine, Connecticut, Rhode Island. Vermont. Massachusetts. Tennessee New Hampshire. Mississippi.

Catholic colleges 10; seminaries for young men 3, the longitude of the lon and convents with academies attached for young ladies the eighteen years of my Christian experience; and if so I so little expected to find it, I exclaimed,—"Just step into this humble cot, ye rich and gay, and learn that happiness ye so earnestly seek in vain,—a happiness, which neither wealth nor pleasure can be piness, which neither wealth nor pleasure can be female Indian school, Michigan, 1. Total number of the faithful? Scores of others, I presume, felt much as I or a schemely and convents with academies attached for young fautes the eighteen years of my Christian experience; and it is eighteen years of my

yeoman from the New England hills.

per it. Be careful not to "hurt their feelings." "Yes, but the time has come to thun-"

WONDERFUL!-The N. Y. Commercial Advertis quotes the Boston Commercial Gazette as authority relative to a debateable question.-We never should go to that paper to learn a fact. As soon would we think of the pulpit, upon which we were enjoined most solemnly asking Satan to describe the glories of Paradise, as they to act. Under the influence of the solemn admonitions of appeared before he was hurled from its eternal battle- the preacher we have, the next day, applied them, in his

"AN INDEPENDENT STAND."

A peace-loving contemporary, who has set his face, like a flint, against all controversy, writes an editorial with this caption, and refers to certain papers which have taken such stand against Popery, the use of Alcohol, instead of wine, at the sacrament, etc. After a long introduction, Mr. Editor continues :-

We turn, next, to the oracle of God, and ask there,-What is "an independent stand?" There can be no mis-take respecting the response, which it continually utters.
"Peace on earth, and good will toward men," was the

to men?" NOT ONE.

lagger into the bosom of his own friends.

This is, most emphatically, an age of CONTROVERSY. FROM DR. FRANKLIN TO HIS SISTER JANE, 1726-7. It will be remembered, as such, by all coming generareligious community fold its arms, and sing itself to sleep while the enemy are in the field, sowing tares? Would he have the ministry rock the people into a doze, while poison is working in their congregations?

Now, pray Mr. Editor, don't answer these questions;if you do, most certainly you will split upon that terrible

WILBRAHAM CAMP-MEETING. It is expected, no doubt, by our Christian friends, that some account will be given of the success of those campmeetings, the appointments of which have been previously notified in the Herald. It was intended to have made communication respecting that held at Wilbraham, in September last, immediately upon its conclusion, but circumstances, not easily to be controlled, have hitherto prevented.

The brief statement, now forwarded, is to record the goodness and mercy of God to His people, and to sinners. the subject of wine at the Sacrament, and virtually inform It is not intended to detail all that might be interesting,

During the whole period of its continuance, we were favored with remarkably fine weather, and, in general, the best order prevailed in all the religious exercises of the meeting. The preaching was spiritual, instructing, filled the flagons full. solemn, and energetic. The ambassadors of reconciliation to lost men, appeared to feel deeply the importance of their mission; and, having their hearts deeply imbued with the Holy Spirit, the congregations greatly felt, It must'nt be distributed to the lookers-on, for the sam while they spake. Generally, profound solemnity and deep attention were evinced by the hearers, while public services were performed; and the prayer-meetings, in the circles and in the tents, were highly interesting He is a peater; digging peat, in the adjacent moors, and carrying it for sale. Asking what wages he might get, she said, "That depends upon the weather; and while their pains were rewarded by a thousand while their pains were rewarded by a thousand while their pains were rewarded by a thousand to the precial manifestations of the Divine Preci spiritual, and profitable. The spirituality and interest of sence they were graciously permitted to enjoy.

excitement, and a good work, in several places. May the great Head of the Church, hear the supplica-

tions of His saints, and spread this work, of saving human souls, to the ends of the world. Oct. 19, 1835. J. A. MERRILL.

GOOD NEWS!

Bellows Falls, Oct. 30th, 1835. BROTHER KINGSBURY-Since our last Annual Conothing. The Roman Catholics are few and far between, one of which you have had an account by Brother Woolwhere the meeting was held. The other, which was held in HENNIKER, N. H., I have seen no mention made of in your, or any other periodical. It was one of the most while almost every believing heart was made strong in God, and in the power of his might.

The closing, or parting scene, was one of the most powerful and glorious that I ever witnessed.

The power of God came down, after we had shaken hands, and the lovers of Jesus fell, like men slain in battle; though there was no wrath in the One who slew, or in the slain. But the latter were, evidently, unutterably full of glory. The pleasure that I enjoyed, during that The number of priests is 341; mass houses about 300; last hour, on that consecrated ground, speaking after the

blessing of holiness; and when the preachers live and Now do keep calm—if you've any thing to say, whistime soon come, when preachers and members shall be holy unto the Lord. The good Lord is favoring several Hush, hush, you'll most certainly be heard. Don't of the Circuits with reformation, an account of which you will probably have at a proper time.

C. D. CAHOON, P. E.

PRINCIPLES AND APPLICATIONS. We have sometimes heard principles advocated from

presence, in a common-sense manner, to obvious cases. Were we right or wrong? Yet, by the same preacher, have we been rebuked, and reminded of certain hairsplitting distinctions, which neutralized their application

in these instances.

Moral.—No man should advance a sentiment, in a promiscuous congregation, which he does not design they shall carry out broadly and fully.

THE MENAGERIE FOR TAME BEASTS. This new attempt to destroy the morals of the city, on't please the citizens, it seems. They think we, already, have enough of such trash.

A numerous meeting was held, in Mason-street School House, on the 28th ult., to take the subject into consideration. The following resolutions were passed:-

Messis. Edward Brooks, Warren Dutton, Moses Grant. We would take the liberty to give a definition of this frequently quoted phrase. An Independent Stand, on Fairbanks, John D. Fisher, Daniel Messenger, Benj. V French, E. G. Austin, Enoch Hale, Ivers J. Austin, Is

Resolved, That an establishment of this description is in a high degree objectionable, inasmuch as it tends to lead the young into dissipation and vice, to hold out temptations to persons, of all classes, to indulge in habits of idleness and expense, and to subvert the order, peace, and morals of society, and that all these evils are aggravated by the location, selected in the midst of a densely settled part of the city. part of the city.

WHEN WILL IT BE DONE?

The excellent Mayor of Boston will, of course, in orde to finish the work he so nobly commenced on the day o the infamous riot, issue his proclamation, offering a re ward for the offenders. It is expected by the citizens. Now we are upon the subject of Mons, we believe the

time has come, when the most rigorous measures should be adopted to suppress them. Let the riot act be read; let the people be distinctly commanded to disperse; there let a military company be drawn up, and commanded to fire into them. This may be thought cruel. But it is a necessary cruelty. Nothing else will save us.

"DRINK YE ALL OF IT." We are inclined to think the following covers beneat its sober front a palpable hit. Let us apply it to an in aginary case. A Doctor of Divinity writes a pamphle

upon the danger of being overwise. He touches upon us that we violate a command in substituting pure win dinance. It is a stormy day, and but few have assembled His Deacons, however-good souls-the week before laid in a large stock of Pomroy & Bull's certified, and

Now what shall the clergyman do? Here is the in junction of our Saviour-" Drink ye all of it," on the one hand; and on the other, positive drunkenness, if followed blessed Redeemer said-" Divide it among yourselves. There's a quandary for you!

But, perhaps, our correspondent desired a sober answer Its obvious application made us suppose it might be ironical. Will some intelligent writer-say Theophilus-give

MR. KINGSBURY:

Dear Sir-I have read with much interest the articles

command, some instruction on this point may be accepta-ble; I know it will to one, who, on all points relating to the word of God wishes to know and perform his DUTY.

Nov. 1, 1835.

LOOSE THOUGHTS. Much mischief is done to the cause of Christianity by

publishing arguments and thoughts loosely written. They may be short, but they should have intimate connection. ference, Israel's God has evidently been with us on Win-and never can obtain a supremacy in point of numbers or ley. The blessed effects are still realized in the vicinity fell from her lips with joy, horror, and utter astonishment." The following are some of those words: "The sinners.

Down, down, down. Darkness, darkness, darkness. interesting meetings I ever attended, particularly to the bleeds for them that's lost—sinner, if you could feel what Church; though sinners were not forgotten, either by the Head of the Church, or the Church itself. A score, or more, were converted to the truth as it is in Jesus. A considerable number, when they came on to the service of considerable number, when they came on to the ground, forget them bright stars that I saw, brighter than the meenjoyed the blessing of perfect love; many more experiridian sun." Of the employment of the saints, she would enced it there; and several, who had formerly received say—"High, high, higher, higher. Fly, fly, fly. Around, this great blessing, but had lost it, there found it again; around, around the throne, here, there, every where, to the uttermost ends of the world."

We feel sure our respectable and talented brother who inserted this was not fully aware of its unmeaning charac-

It is such matter as Infidels seize, and turn to their ownuse. Let us give them no weapon.

BRANDY AND PEPPER.

Our dear friend, the editor of the Popish "Sentinel," The number of priests is 341; mass nouses about 300, last nour, on that consectated ground, spearing and has been publishing a most delightful account of a journey Catholic colleges 10; seminaries for young men 9; theo-manner of men, amply repaid me for every temptation, to Hartford. The following extract we publish for the has been publishing a most delightful account of a journey

When the stage arrived at a tavern, within ten miles of female Indian school, Michigan, 1. Total number of Catholic institutions for the education of Protestants and Catholics, 118; Catholic newspapers 7. These statistics are drawn from Roman Catholic publications."

No cause for alarm—oh, no. How puerile to think of opposing only 341 Priests, who are pledged to a foreign politico-religious potentate, and who are determined to get us under the yoke.

"But we must—we must—cries out some sturdy yeoman from the New England hills."

the faithful? Scores of others, I presume, felt much as I did. Glory to God for a full salvation.

I am satisfied that I have never known so much of the spirit of holiness in the Methodist Episcopal Church since my acquaintance with it, particularly on this District. I say this District, because, as a matter of course, I am more acquainted here when I travel. Other Districts in Ind.—"Do you, Sir, not think that you violated justice and morality more, by selling this vile trash, than in accommodating your customers with genuine and generous French Brandy?"

So much for the "official organ!"

PHRENOLOGY AND LEGISLATION. JOHN NEAL, Esq. lectured last Friday evening upon the propriety of applying phrenological principles to legis-

We wish he had thought more thoroughly upon the subect before he broached it. As yet, we say keep it as far rom the sacred halls as possible.

Glorious times we should have, indeed, when judges instead of comparing evidence relative to a criminal would compare bumps. What if we were put into the prisoner's box for fighting.

Prisoner, come this way. (His Honor fingers beneath our hair a few moments, and says,)

Sorry to say, gentlemen of the jury, you will be compelled to find the prisoner "guilty." I find presumptive evidence on his cranium. He has the organ of "com-

bativeness" fully developed. There is another slight difficulty in our way. An individual may have the organ of "destructiveness" very prominent. Yet Mr. Neal and every other common-sense phrenologist knows that sometimes these protuberances are not caused by a pressure of the brain, but by an unusual thickness of the skull. How are we to tell which is the fact in any one instance?

The writer of the following poetry, is a lady of Springfield, Mass. Her poetical talents, which are certainly

v's and Hemans \_\_ p FOR ZION'S HERALD. ON THE DEATH OF AN ACQUAINTANCE. I've seen the young and tender plant

Cut down when fresh in bloom,-A mournful blight upon the flower, Which marked its early doom ;-And I have seen the stately oak, Though beat by many a storm, Whose branches spreading far and wide, With beauty in their form, Which seemed to offer for awhile,

Fall prostrate-fall, and in the dust, With all its glory, laid! O tell me, will there come an hour, When all shall live again? When the proud angel of the storm, Shall pour his wrath in vain? When every beauteous bud and flower Shall bloom, no more to die,

And when the tree shall stand again

In all its majesty?

A shelter and a shade-

O tell me, is there yet a land, Where lasting joys abide? Where no intruding foe comes in Our pleasures to divide? Where all the pure, and just and good Reside in peace and love? And one resplendent summer reigns, Which never will remove?

O if there be a happier clime, Where friend shall meet with friend, And the sweet sympathies of soul, Shall brighten, burn and blend-Where every holy thought shall move, Like music from the lyre-Soft, gentle, pure, with genial flow, Warmed with seraphic fire .--

THEN, man may hope. For soon the mists, Which cloud his vision here, Will vanish like the morning dew, And all be bright and clear. THEN, then the glorious Sun of Life. Will shine with heavenly ray-And shed a broad and peaceful beam, In everlasting day!

THE ANSWER TO "WHO WILL GO?" To the Editor of Zion's Herald:

DEAR BROTHER-A call is made for young men for sence they were graciously permitted to enjoy.

Many of the people of God sought, and, it is believed, found the blessing of perfect love; and a number of the backslidden were joyfully reclaimed.

Between sixty and seventy were brought from the inglorious slavery of sin, into the glorious liberty of the South America, where "a great door, and effectual, is

NOVEMBER 4, 1835. winter, or go to the South. Nov the man for South America. He ha study of the Spanish language, int time to preach the gospel in that His constitution is just calculated Would it not be well for the You Society to send him to one of the and let him commence labor among and in the mean time prepare him

Should more particular informat sent to G. W-, Wiscasset, M. attention.

\_\_\_\_, Oct. 9, 1835.

The following is an extract of a free churches, written by Mr. I. York city, to Rev. Andrew Reed, English Delegates. We have long opinion, that churches as a general five, or six hundred communicants part establish a new place of worsh been done, a blessing has followed trial in those towns and cities wh

We think a church cannot act composed of more than 200 or 300 are too unwilling to urge off our brommence other enterprises for the great mistake to suppose it require bers to maintain public worship, few young Christians, who can rot begin with, hire a ball, and prosupport public worship without distrumental of great good. God, will, if they are prayerful, self-den them converts in the course of the tions, added to their own, and the enable them to maintain, respecta We think a church cannot act tions, added to their own, and the enable them to maintain, respects accompanying means of grace. might be built up in every city, Why should they not be extended on? And it may well engage to tion of Christians, if such churche with the spirit of the grammatic dance with the spirit of the gospe been organized by the Presbyteri

nominations usually. We see what wonderful success We see what wonerrut success
have had by alluring to their ho
dling classes of society; "firing le
er, Wesley, enjoined it upon the
well understood the philosophy
that moral influence ascends in s republic. How greatly is this many who essay to enlighten the asnamed to copy from the Method ination, measures and modes of proby the Holy Spirit; especially mido well not to refuse to copy the who certainly well understood in most effectually, human society.

IT It affords us great pleasure tices in the carpenter's shop, w seized, are highly indignant a turned informers. They did the the mob, and have too much sel wake of such mobocrats as the (

The Boston Mercantile Journ Temperance newspaper. It was it would always advocate right p ever, by its recent course, disapp It takes this very remarka mobs, &c.:-The present excited state of th The present excited state of in public opinion is decidedly of which are adopted by the Abolitic evidence, from almost every participate to prove, that a meeting of the signal for the assemblage of case, it becomes the duty of the public authorities of a city of the state of the case.

ADMIRAB

public authorities of a city or too such meeting by the strong arm That is, public authorities are ings that displease the mob, r breaks up the meetings. Most

must have been asleep when SAVAGE .- A Georgia paper t

Dresser :-

He (Amos Dresser) should ha s Haman, to rot upon the gibbe led through his bones. STANT DEATH to the Aboli

caught. We would suggest that all sent out of the State by some m In all cases, where free person the slave States, THEY SHOUL and, if they have no owner, (!) s lic benefit.

Keep their publications from

every emissary that dare step a Really-now do be calm. good Mr. Editor, how many ti

MORE FROM THE ROC The slightest crumb of news speedily, by us—and we supposin this instance—from the snow far West. The letter, of whi stracts, was written by Brother H. Mudge, Jr. of Lynn. It is d DEAR BROTHER-While I

lines to you, from this distant la elling distance,) separates me f and former associates in Lynn, the case. Indeed it seems like a has passed since I left home, bighly exalted privileges of N for a residence among the wil mountains, we seem to have en though no such season had yet For one hundred and fifty-tw-

at this place, (which was on the slept on the ground, sometimes times in a tent—more generally our journey from Independence we passed, to this place, 140 day ed 105, and rested in camp thir greater part of this time, our for tirely, of buffalo, antelope, deed flesh. During the latter part of ed principally on salmon, frest till we arrived at Fort Wallah. flour, and again indulged in the may, possibly, think that these or privation; but they were not meals relished well, rest at nighting, and we had no cause to e suppose were enjoying more of life ourselves;—and when our sickness, (for we had some ill-he cumstances seemed fitted, by a wants and necessities. Indeed, sufferings of our Lord, and on days of his flesh to save rebellio where to lay his head, I blush a ing, that I have endured either wish to spend the remnant of m cording to the grace given me, should be laid with those of th when "the spirit shall have reit," as that it should be burie miserable situation of these ponear my heart, and can I but h rating their condition in any desapiritually, my life shall be e-clayey tenement worn down in

tity of the fruit of the vine to be used at the sacrament. The command of our Saviour, is—" Drink ye ALL of it." Will you, my dear sir, or one of your correspondents, inform me, if, in only tasting the wine at the Sacrament, I fail to fulfil the command of our Lord? And as there many communicants who, no doubt, are in the habit of merely tasting the wine, but who, nevertheless, may probably be very tenacious of the letter of our Lord's command, some instruction on this point may be acceptable; I know it will to one, who, on all points relating to the word of God wishes to know and perform his

Nov. 1, 1835.

LOOSE THOUGHTS. Much mischief is done to the cause of Christianity by publishing arguments and thoughts loosely written. They may be short, but they should have intimate connection. The editor of one of the best religious periodicals in the United States, published an account from a correspondent of a female who had peculiar exercises. These were so strange that " numbers of individuals heard the words that fell from her lips with joy, horror, and utter astonishment." The following are some of those words: "The sinners. Down, down, down. Darkness, darkness, darkness. Pressed, pressed, pressed. My hearts bleeds, bleeds, bleeds for them that's lost-sinner, if you could feel what I feel, and see what I see, you would tremble, tremble, tremble" She then would speak of the condition of the saints in glory-"Oh, them stars, them stars, I'll never forget them bright stars that I saw, brighter than the meridian sun." Of the employment of the saints, she would \*\* High, high, higher, higher. Fly, fly, fly. Around,

the uttermost ends of the world." We feel sure our respectable and talented brother who inserted this was not fully aware of its unmeaning charac-

around, around the throne, here, there, every where, to

It is such matter as Infidels seize, and turn to their own use. Let us give them no weapon.

BRANDY AND PEPPER.

Our dear friend, the editor of the Popish "Sentinel," has been publishing a most delightful account of a journey to Hartford. The following extract we publish for the benefit of the cold-water folks :-

When the stage arrived at a tavern, within ten miles of Hartlord, where the horses were changed, we jumped out, in the confident hope of getting a GLASS OF BRAN-DY AND WATER, to slake a keen thirst, caused by a dinner of salted mackerel; but lo, "we reckoned without our host," for he told us he was not licensed to sell ardens spirits. As thirst, like hunger, is good sauce, we took a glass of what he called wine, though a pernicious and deleterious mixture of chemical poison. After diluting the lentous liquid with water, we observed to the landlord,—" Do you, Sir, not think that you violated justice and morality more, by selling this vile trash, than in accommodating your customers with genuine and general French Brandy?"

So much for the "official organ!"

PHRENOLOGY AND LEGISLATION. JOHN NEAL, Esq. lectured last Friday evening upon the propriety of applying phrenological principles to legis-

We wish he had thought more thoroughly upon the subject before he broached it. As yet, we say keep it as far from the sacred halls as possible. Glorious times we should have, indeed, when judges in-

stead of comparing evidence relative to a criminal would compare bumps. What if we were put into the prisoner's box for fighting. Prisoner, come this way. (His Honor fingers beneath

our hair a few moments, and says,) Sorry to say, gentlemen of the jury, you will be compelled to find the prisoner "guilty." I find presumptive evidence on his cranium. He has the organ of "com-

bativeness" fully developed. There is another slight difficulty in our way. An individual may have the organ of "destructiveness" very prominent. Yet Mr. Neal and every other common-sense phrenologist knows that sometimes these protuberances are not caused by a pressure of the brain, but by an unusual thickness of the skull. How are we to tell which is the fact in any one instance?

The writer of the following poetry, is a lady of Springfield, Mass. Her poetical talents, which are certainly very respectable, ought to be cultivated. We do not flatter when we say, that, with its defects,-for there are some,-there are nevertheless some lines which will fairthe ly vie with many of the most beautiful of Mrs. Sigourney's and Hemans .- B.

FOR ZION'S HERALD.

ON THE DEATH OF AN ACQUAINTANCE. I've seen the young and tender plant Cut down when fresh in bloom,-

A mournful blight upon the flowers Which marked its early doom :-And I have seen the stately oak,

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Though beat by many a storm, Whose branches spreading far and wide, With beauty in their form. Which seemed to offer for awhile,

A shelter and a shade-Fall prostrate-fall, and in the dust, With all its glory, laid!

O tell me, will there come an hour, When all shall live again? When the proud angel of the storm, Shall pour his wrath in vain? When every beauteous bud and flower Shall bloom, no more to die,

And when the tree shall stand again In all its majesty? O tell me, is there yet a land, Where lasting joys abide?

Where no intruding foe comes in Our pleasures to divide? Where all the pure, and just and good Reside in peace and love? And one resplendent summer reigns, Which never will remove?

O if there be a happier clime, Where friend shall meet with friend, And the sweet sympathies of soul, Shall brighten, burn and blend-Where every holy thought shall move, Like music from the lyre-Soft, gentle, pure, with genial flow, Warmed with seraphic fire,-

THEN, man may hope. For soon the mists, Which cloud his vision here, Will vanish like the morning dew, And all be bright and clear. THEN, then the glorious Sun of Life, Will shine with heavenly ray-And shed a broad and peaceful beam,

In everlasting day!

THE ANSWER TO "WHO WILL GO?" To the Editor of Zion's Herald: DEAR BROTHER-A call is made for young men for rticles n your South America, where "a great door, and effectual, is am de-ne only will go?" A young man, twenty-five years of age, a and in to the cast, as itineracy about five years, informs me that his lungs beat I am come so much inflamed by preaching in cold weather,

quan- hat he thinks he shall be obliged to desist through the

winter, or go to the South. All the has just commenced the the man for South America. He has just commenced the study of the Spanish language, intending at some future time to preach the gospel in that part of the continent. The first rue, I feet the loss of Christian society and sancting the forty-two Sabbaths that have had the privilege of hearing but ten sermons. While journeying, we were time to preach the gospel in that part of the continent. Substitute is just calculated for warm climater. His constitution is just calculated for warm climates .and in the mean time prepare himself for a more exten-

NOVEMBER 4, 1835.

Should more particular information be desired, a letter sent to G. W-, Wiscasset, Me., will receive prompt attention. W---, Oct. 9, 1835.

The following is an extract of a letter on the subject of York city, to Rev. Andrew Reed, of London, one of the opinion, that churches as a general thing containing four, whom his theological opponent was recently tried. five, or six hundred communicants, should divide, and one part establish a new place of worship. Wherever this has been done, a blessing has followed. We recommend the trial in those towns and cities where the churches are

we think a church cannot act efficiently when it is composed of more than 200 or 300 members, although we are too unwilling to urge off our brethren that they may commence other enterprises for the Lord Jesus. It is a great mistake to suppose it requires wealth or large numbers to maintain public worship, for in a city like this, a few young Christians, who can raise 1000 or 1500 dollars to begin with, hire a hall, and procure a preacher, can support public worship without difficulty, and make it instrumental of great good. God, in his holy providence, will, if they are prayerful, self-denying, and efficient, give them converts in the course of the year, whose contributions, added to their own, and the public collections, will enable them to maintain, respectably, preaching and the enable them to maintain, respectably, preaching and the accompanying means of grace. And such churches might be built up in every city, and in many villages
Why should they not be extended throughout Christen Why should they not be extended throughout Christen-dom? And it may well engage the prayerful considera-tion of Christians, if such churches are not more in accordance with the spirit of the gospel than those that have been organized by the Presbyterian and Congregational

enominations usually.

We see what wonderful success our Methodist brethrer have had by alturing to their nouses of worship the middling classes of society; "firing low," as their great leader, Wesley, enjoined it upon them. That eminent man well understood the philosophy of the subject, and knew and the philosophy of the subject, and knew and diamonds!! and surrounded by fattened cardinals!!

There's suffering for you! True, the people—the dupes many who essay to enlighten the world! Let us not be ashowed to convirte the Mathodists on form and some of the priests suffer; but is it for Christ. have had by alluring to their houses of worship the midmany who essay to might in the Works and the work as a shamed to copy from the Methodists, or from any denomination, measures and modes of preaching that are blessed by the Holy Spirit; especially ministers and others would taining eternal glory? Is it obtained through Jesus who certainly well understood is most effectually, human society. ood in what way to influence

IT It affords us great pleasure to say that the appren tices in the carpenter's shop, where Mr. Garrison was tices in the carpenter's shop, where Mr. Garrison was seized, are highly indignant at the charge of having the Bible, and see if eternal life is purchased thus,—see turned informers. They did their best to keep him from the mob, and have too much self-respect to follow in the wake of such mobocrats as the Commercial Gazette.

#### ADMIRABLE!

The Boston Mercantile Journal was established as a Temperance newspaper. It was hoped by moralists, that no one might visit but themselves? Ask them if they it would always advocate right principles. It has, however, by its recent course, disappointed its friends.

It takes this very remarkable position relative

The present excited state of the community shows, that opinion is decidedly opposed to the measures re adopted by the Abolitionists. We have already evidence, from almost every part of New England, cient to prove, that a meeting of the Abolitionists is but the signal for the assemblage of a mob. This being the case, it becomes the duty of those, in whose hands the public authorities of a city or town are vested, to prevent such meeting by the strong arm of the law.

That is, public authorities are to put down those meetings that displease the mob, rather than the mob that breaks up the meetings. Most excellent! Mr. Sleeper must have been asleep when he wrote such a stupid paragraph.

SAVAGE .- A Georgia paper talks in this style, of Amos

He (Amos Dresser) should have been hung up as high as Haman, to rot upon the gibbet, until the winds whist-The cry of the whole South should be DEATH, IN-STANT DEATH to the Abolitionist, wherever he is

We would suggest that all slaves, who can read, be Sandy Hook light.

Keep their publications from among us, and HANG every emissary that dare step a lawless foot on our soil. Really-now do be calm. What! hang all? Pray, good Mr. Editor, how many times a day do you drink

MORE FROM THE ROCKY MOUNTAINS. The slightest crumb of news is seized, and appropriated speedily, by us-and we suppose our brethren are like us in this instance-from the snow-capped mountains of the far West. The letter, of which the following are extracts, was written by Brother Shepard to Brother James

H. Mudge, Jr. of Lynn. It is dated January 1st, 1835 :-DEAR BROTHER-While I sit down to address a few lines to you, from this distant land, I can scarcely realize that the long stretch of at least four thousand miles, (travelling distance,) separates me from my Christinn friends, and former associates in Lynn. But such, in reality, is Indeed it seems like a dream, that nearly a year

slept on the ground, sometimes in the open air, and sometimes in a tent—more generally the latter. We were on we passed, to this place, 140 days. Or these, we journey led 105, and rested in camp thirty-five days. During the greater part of this time, our food consisted almost, or entirely, of buffalo, antelope, deer, elk, and grisly bear's meeting immediately after the sermon.

C. K. True, flesh. During the latter part of our journey, we subsisted principally on salmon, fresh fish, cammas root, &c., till we arrived at Fort Wallah-wallah, when we procured flour, and again indulged in the luxury of bread. You may, possibly, think that these were days of suffering and privation; but they were not so. When in health our neals relished well, rest at night was sweet and refreshmeals relished well, rest at night was sweet and refreshing, and we had no cause to eavy those who we might suppose were enjoying more of the ease and luxuries of dife ourselves;—and when our bodies were enervated by sickness, (for we had some ill-health on our journey,) circumstances seemed fitted, by a kind Providence, to our wants and necessities. Indeed, when I reflect on the sufferings of our Lord, and on what he endured in the down interest they feel in its success. The extracts days of his flesh to save rebellious man, not even having the deep interest they feel in its success. The extract here to lay his head, I blush at the idea of even thinking, that I have endured either suffering or privation. I wish to spend the remnant of my days in doing good according to the grace given me, and am willing my body bers writes: should be laid with those of the red men, in this region when "the spirit shall have returned to God who gave it," as that it should be buried any where else. The miserable situation of these poor, destitute Indians, lies near my heart, and can I but be instrumental of ameliorating their condition in any degree, either temporarily or spiritually, my life shall be cheerfully spent, and my

clayey tenement worn down in their service.

winter, or go to the South. Now it strikes me, he is It is true, I feel the loss of Christian society and sanc- ference says:time to preciate the Society to the South American cities, and let him commence labor among the English residents, and let him commence himself for a more extensional to the south among the south among the English residents, and let him commence himself for a more extensional to the south among the so prayer and praise in the house of God, and to greet the smiling face of youth in the Sabbath School.

Here follow, in the letter, facts previously published in

DR. BEECHER .- This mighty man is again to be dragged before the bar of the public, like a felon, to be tried. Dr. Wilson, formerly one of the great luminaries free churches, written by Mr. Lewis Tappan of New of Presbyterianism, now but an expiring rushlight before the overpowering splendor of the brilliant intellect of Dr. English Delegates. We have long been of Mr. Tappan's B., has appealed from the decision of the body before

> Why will they not leave him to the great work of evangelizing the West, without being compelled ever and anon to step aside and lose time in brushing away the cobweb charges preferred against him?

> > [From a Correspondent.]

BEHOLD THE EFFECTS OF POPISH TEACH-ING!

SANDWICH, Oct. 24, 1835. DEAR BROTHER-According to promise, I now address a letter to you on the subject of Popery. Popery is called by its votaries, the Christian Religion-and what is the Christian Religion? A system of mercy re

sea! Is Popery a system of mercy? Speak, Smithfield, wise. I hope to be able to send you more Oxford; speak Cranmer; answer, ye burnt, roasted boiled, strangled, murdered saints of the Most High God! And what are its doctrines? Are they becoming a God of purity? Do they soften the heart? Go learn the Charity" tell you! And pray what sufferings do its Zion's Herald." We have in compliance with the writer's -and some of the priests suffer; but is it for Christ's sake? And what does Popery teach respecting the obdo well not to refuse to copy the example of Jesus Christ, Christ? Is this what Popery teaches? Look at its own records, and see how much has been paid for places in heaven! See how many poor have been robbed of their little all, to gain a passport! After all, they must all go to Purgatory, and there remain until some friend or friends any of the patriarchs, prophets, and apostles, if they ever guilty. The penalty is death. dragooned men into the church,-If they ever built bonfires, or made engines of torture, to roast or quarter men who would not bow to them? Ask them if they had any "Sisters of Charity" shut up in nunneries which were carried on cushioned chairs, and dwelt in palaces? diately upset, and eight out of the fourteen were drowned Ask them if they ever received money for pardons and indulgences, and for praying souls out of purgatory ?-And when you address them, entitle them, "Lord,"-"Most Excellent,"-" Right Reverend Father,"-" Holy Father."—"His Grace,"—" His Lordship," and "My Luther Sheldon, against the Congregational Society of Lord God the Pope;" and, were they in the body, you would start them all in fits!

Now, my brother, let me exhort you to continue to do what you can to strip off the cloak from this system, and let it be seen. Let the world see that this is not the wisdom which cometh down from above "-that this is not the wisdom that "hath in her hand length of days," whose ways are "ways of pleasantness," and whose 'paths are peace "-that it is not "pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

ARRIVAL OF DR. FISK IN ENGLAND. A gentleman who sailed in the same vessel with Dr. Fisk, thus writes, under date of Sept. 26th :

Yours,

"We have just arrived. We made Cape Clear light

sent out of the State by some means or other.

In all cases, where free persons of color are found within ty-five cabin passengers, and Dr. Fisk and lady of the in seriously wounding a man named Henry Mariner. the slave States, THEY SHOULD BE DEEMED SLAVES; number. Our ship is of 640 tons, and the Captain (Dela- The wound is pronounced mortal. a capital voice."

JUNIOR PREACHERS' SEMI-ANNUAL MEET-

The Committee appointed by the Junior Preachers' So ciety to make preparation for its Semi-Annual Meeting, have made arrangements to have the meeting at Holliston, Mass., to commence with an introductory sermon on next. Monday evening, 4th of April next. After considerable consultation, the Committee have concluded the above has passed since I left home, kindred, friends, and the Arighly exalted privileges of New England, in exchange general convenience of the members; and owing to the for a residence among the wilds of Oregon. Time has protraction of the present conference year by the appointprotraction of the present conference year by the appointdown so rapidly, that, in our journeyings among the mountains, we seem to have entirely lost the summer, as though no such season had yet arrived since we left the time fixed upon will be sufficiently early. The Commit For one hundred and fifty-two nights before we arrived tee trust they need not urge upon the attention of the at this place, (which was on the 15th of September,) we members the necessity of a diligent preparation in the duseed, to this place, 140 days. Of these, we journey-dance on the occasion. It is desirable that a sufficient dance on the occasion. It is desirable that a sufficient

H. CUMMINGS, A. STEVENS.

Boston, Nov. 2, 1835.

N. B. Brethren in the ministry, not connected with the society, are respectfully invited to be present on the

which follow will show more than we can tell.

A Preacher who sends the names of nine new subscri

I have read the first letter to Bishop Hopkins with in-tense interest, and from that I promise myself much satis-faction in reading the succeeding numbers. I want thirty extra copies of the Herald from the commencement of the letters. Will you furnish me with them?

If we possibly can. The demand for them is such that we are printing extra copies.

Rev. C. D. Cahoon, Presiding Elder in the N. H. Con-

been an undeviating well-wisher to the prosperity of Zion's Herald.

The Lord be with, and bless you, evermore.

C. D. CAHOON. Yours, &c.

ANOTHER. Sir, I have after so long a time obtained more subscribers for the Herald. I have been on this circuit more than one year, and have labored according to the best of my ability for you; but till now I have been met uni-formly with some excuse or objection, such as "I take one paper which is nearer home and comes cheaper,"—"The Herald is so dear,"—"I am short on't for money,"—"I

have so many ways for money," &c.

But I have given away several numbers of the Herald

—read some pieces, and succeeded to some extent.

We admire the bold, fearless course you commenced
with, and have persevered in, with regard to the various errors and sins which threaten to overwhelm our country in ruin. Go on, and may editors by hundreds in our country follow your example, till every press shall be freed from those who delight to encourage iniquity.

Phrenologists tell us we have a certain organ which is called "Love of approbation." Very likely. We honestly confess we had rather our readers would all say -" he did right," than-" he did wrong." But we love much more the "approbation" of God and our own conscience. Give us that, and though the world hate, and scorn us and our efforts, we can bask in the eternal sunlight of present and prospective glory. We are not conscious, however-humbled are we to say it-of having done half our duty. Heaven help us in future.

what is the Christian Religion? A system of mercy revealed to man, which teaches him doctrines to be believed, precepts to be obeyed, sufferings to be endured, and that glory eternal may be obtained through Jesus Christ.

Is Popery a system of mercy? Answer heaven, earth,

Albany, Oct. 10, 1835.

"CLEON" is rather inconsistent. He closes his antitruth among the broken walls of the Spanish slaughter-house! Are its precepts holy? Let the "Sisters of intended solely for our good," and yet writes over it "For design, made a personal appropriation of what belonged to us, and thrown the rest (that is to say, between Cleon and ourself, not to have it go any farther, ALL) under the ta-

#### Chapter of News.

Benj. Stevens, Esq. of this city has been chosen Ser geant-at-Arms, by the concurrent votes of the Senate and

The trial of Wade, on a charge of burning a barn beonging to the Boston and Providence Coach Company, and the dwelling house and tavern of Mr. Bride, at Dedham, came on last week, and after a laborious trial of if its doctrines have such a hardening influence. Ask three days, the jury on Saturday returned a verdict of

> A correspondent in Lowell writes that it is very sickly in that town, and that there are many deaths. A Buffalo paper states that on the 20th inst. a boat,

containing fourteen men, while crossing Buffalo Creek, drifted under the bows of the schr. Florida, filled, imme-They were carpenters, and men of families.

At the late term of the Supreme Court, held at Plymouth, a case was under consideration, which has caused some local interest. It was an action of the Rev that town, for his salary. The Society contends that he has been regularly dismissed. Mr. Sheldon insists of

and before they could be extinguished, she was so badly

five of his children and a domestic perished in the flames.

A serious riot took place on Saturday night, 24th ult. two or three miles west of New Bedford, which resulted

Sunday last he preached a good extempore sermon, stand- and six thousand men, to put down the American inhab- Fillmo ing at the capstan, from "Godliness is profitable unto all itants, and substitute the Roman Catholic for the Protesmen." The steerage passengers came up in front of the tant religion. The Mexican despot has likewise excited preacher, and the cabin passengers in the rear. The the Indian tribes to make war upon the people of Texas, leading singer was a poor steerage passenger, and he had who have written to President Jackson to arrest the emigration of the Creeks, 5000 of whom are expected to join the other hostile Indians. The inhabitants of Texas call upon their American brethren at the North to supply them with munitions of war and accountements.

First H. Newhall.

In Cambridge, Dr. Edward C. Warren, of Boston, to Miss Caroline R. Ware of C.

In Dorchester, on Thursday evening last, by Rev. P. Crandall, Mr. Kimball B. Nickerson, of D., to Miss Eliza reported last week. them with munitions of war and accoutrements.

John Sharp, a mulatto Indian, was tried before the Supreme Court at New Haven, Conn., last week, for the murder of Jesse Prince, a white man, on the Housatonic would give notice to the members of the Society that they river, on the 13th of June last. He was found guilty, and sentenced to be hung on the second Monday of June

> By the last accounts from Para, (Brazil,) the Indians Lillie, 34.—Charles S. Appleton, son of Hon. Nathan Aphad entire possession of the town, and would probably continue to hold it. Most of the former inhabitants who were fortunate enough to escape massacre, had fled to Marapham many of them in a state of great destitution.
>
> Marapham many of them in a state of great destitution. Maranham, many of them in a state of great destitution.
>
> Matthias, the prophet, has gone to Ohio, it is said, to
>
> General of this Commonwealth, 73.—Mr. Luke Moore Matthias, the prophet, has gone to Ohio, it is said, to

join the Mormonites. In all France, during the year 1831, there were but twenty-five persons executed. In England, the same year, with a less population, there were fifty-two, of

whom twelve were for murder. A handsome new Wesleyan chapel was lately destroyed by fire at Woodstock, in New Brunswick. Measures have been already taken for rebuilding it, two individuals having subscribed nearly £100 for the object.

# Notices.

MEETINGS IN BOSTON. BENNETT STREET.
Public Prayer Meeting on Wednesday Evenings BROMFIELD STREET.

Public Prayer Meetings, Sunday and Friday evenings. Bible Class, Thursday evenings. CHURCH STREET

Prayer Meeting, Thursday and Sunday evenings, and unday mornings at 6 o'clock.
Singing School, Wednesday and Friday evenings.
Bible Class, Friday evenings.

SEAMEN'S BETHEL, NORTH SQUARE. Public Prayer Meetings, on Monday and Thursday

FEMALE RELIEF SOCIETY. The Female Relief Society will hold their Anniversary at Bennett Street Church, next Sunday evening, weather permitting. Sermon by Rev. A. Stevens; after which, a collection will be taken to aid in the object of

of this Society.

November 4, 1835.

The repairs upon Bromfield Street Church having been finished, the House will be re-opened on Thursday after noon next, at half past two o'clock, with appropriate and the past two o'clock, with appropriate and two o'clock, with appropriate and the past two o'clock, with appropriate and two o'clock, with a past tw interesting religious services.

A public meeting will also be held in the House, at 7 o'clock, P. M. Sermon by Rev. E. T. Taylor. After Hallowell; Everlina, Portland; Wm Tell, Dover.

which a collection, to aid in the extra repairs, will be JOHN TEMPLETON, THOMAS PATTEN, Committee. JOHN D. DYER,

IF All communications to the subscriber, may be diected, hereafter, to *Holliston*, *Mass.*, as he has removed his family to that place.

Holliston, Oct. 29, 1835.

The Methodist Meeting House in Wilmington, N. H. by leave of our Heavenly Father, will be dedicated to his holy worship on Thursday, the 12th day of November. Services to commence at one o'clock, P. M.; after which, immediately, will follow a protracted meeting.

C. D. CAHOON.

FOUR DAYS MEETINGS. CANTERBURY, CONN., Nov. 11. AMHERST, N. H., Nov. 18. FRAMINGHAM, MASS., Dec. 1.

NEW BEDFORD DISTRICT. QUARTERLY MEETINGS—THIRD QUARTER. Fairhaven, Head of the River, Dec. 5, Dec. 5, 6. Village, Falmouth Holmes' Hole, 19, 20. Edgartown, Nantucket, New Bedford, Elm St. Fall River, Newport, Portsmouth. Portsm " 23, 24, Westport, Middleborough, Sandwich, Town, Feb. 6, 7. South Yarmouth, 11. " 13, 14. Chatham, " 18, 19, Wellfleet. " 22, 23, North Truro. Eastham, March 2, 3. Yarmouth Port " 5, 6. New Bedford, Fourth St. DANIEL WEBB, P. Elder. Now Bedford, Oct. 28, 1835.

WINCHESTER DISTRICT, N. H. QUARTERLY MEETINGS-SECOND QUARTER. Andover, at Andover, Nov. 10, 11. I4, 15. 21, 22. Henniker, at Deering, Winchester " 28, 29, Brattleboro', at Putney, Dec. 5, 6. " 12, 13. Marlow, at Marlow, Goshen, at Goshen, Grantham, at Dunbar Hill, 19, 20. 26, 27. 2, 3. 9, 10. 16, 17. Jan. Claremont. Wardsboro', at Wardsboro' 23, 24. 30, 31. Wilmington, at Wilmington, Athens, at Athens, Feb. 6, 7. Keene C. D. CAHOON, P. Elder.

COMMUNICATIONS.

D. S. King—J. D. Bridge—O. Wilder—O. D. Green—R. Bedford—S. Palmer—J. E. Risley—O. Dunbar—J. Boutelle (the \$10 you enclosed pays up to April 1, 1838. We wish all our subscribers would act as honorably)—A. Day, jr.—O. Scott—A. Binney—C. F. Willis—N. S. Spaulding—H. B. Skinner—C. D. Caboon—G. W.—E. A. Rice—S. Sleep—J. Porter (Rev. R. Spaulding is the

PAYMENTS FOR THE HERALD

has been regularly dismissed. Mr. Sheldon insists of course that the proceedings of the Society and Council have been irregular. The principal reason for his dismission was his refusal to exchange with the "neighboring Congregational ministers." The sufficiency of the reason will be decided by the Court.

The Newport Herald mentions the distressing death of a daughter of Mr. Joshua Peckham, of Middletown, on Sunday evening, 19th ult. During the absence of her parents to an evening lecture, while studying a lesson, she fell asleep, when her clothes took fire from a candle, and before they could be extinguished, she was so hadly Mann, E. Jo es, S. B White, B. Dyer, S. S. Blodgett, F

and before they could be extinguished, she was so badly burnt as to produce death in a few hours.

The dwelling house of Mr. Joseph Ellis, of Brooks, Me., was consumed by fire on the night of the 21st inst., and five of his children and a domestic perished in the flames.

Mann, E. Jones, S. B. White, B. Dyer, S. S. Blodgett, F. Ross and J. Durfee, \$2 each.

J. Boutelle, \$10—J. Haley, \$7—A. Hollis, \$4.50

B. Parsons, \$4—N. Chase, J. Noyes, A. Demmon, N. Smith, J. Pratt, J. Fenton, S. Dow, D. Tyler, R. Corbin, H. B. Longe and H. Rundlett, \$1 each.

"Our passage has been very pleasant. We have twenty-five cabin passengers, and Dr. Fisk and lady of the number. Our ship is of 640 tons, and the Captain (Delano) a fine seaman and much of a gentleman. When Dr. Fisk was able to be at meals he asked a blessing; and on Sunday last he preached a good extempore sermon, stand.

The wound is pronounced mortal.

A letter from Texas dated Sept. 8th, says, that Santa Weber to Miss Maria Gilbert.—Mr. Thomas J. Porter to Miss Mary D. Saunders.—Mr. William Lathrop to Miss Mary D. Saunders.—Mr. William Lathrop to Miss Light was and six thousand men, to put down the American inhabit. ore, Mr. Harum Merrill to Miss Diana French,

In Charlestown, Mr. Elihu Janes, jr. to Miss Emily In Cambridgeport, Mr. Simon P. Clark to Miss Har-

Ann Pratt of Quincy.
In Grafton, Mr. Thomas James, of Boston, to Miss Susa

In Phillipston, Oct. 20th, by Rev. O. Wilder, Mr. Jairu Gilbert to Miss Eliza J. Lamb, both of P.

Died.

In this city, Mrs. Elizabeth, wife of Mr. Daniel W

aged 41. In Cambridgeport, Miss Elizabeth Edes, 66.—Mr. Josiah D. Holden, of Barre, 33.
In Roxbury, Mrs. Martha P. widow of the late Mr.

Thomas Tappan, 36 In Framingham, Mrs. Anne, wife of Mr. Sylvanus

Phipps, 60.
In Lowell, Oct 25, Dea. John Davidson, formerly Windham, N. H., 85.

# Ship News.

PORT OF BOSTON. MONDAY, October 26.

Arrived, ship Vandalia, Duxbury—Barks Rouble, Malaga 14th ult; Eunomus, Plymouth—Brigs Jasper, Lanzarotte 13th ult; Nancy Jane, and Hartley, Wiscasset—Schrs Torch, Maiaga 13th ult; Boundary, Eastport; Cayuga, Hampden; Jubilee, Hallowell; White Oak, Belfast; Union, and Jefferson, Hampton; Lurana, Ports ast; Union, and Jefferson, Hampton; Lurana, Ports-mouth; Two Bro:hers, Agenoria, and Echo, Rye—Sloop

Cleared, brigs Charlotte, Matagorda, Texas; Ilsley, Bangor—Schrs Pan Matanzas, Alexandria, DC.; Essex, Tappahannock; Merchant, Bangor.

Tuesday, October 27. Arrived, brigs Rhoderic Dhu, Cape Haytien 29th ult: Tam O'Shanter, Rum Key 4th inst; Lubec, Bangor-Schrs Pembroke, Aux Caves via Vineyard; Betsey, Lubec-Sloops Toleration, Stratford; Diamend, Hartford Jasper, Norwich; Sarah, Provincetown.

Cleared, brig Ceres, Surinam-Schrs Warsaw, Bangor ally, Saco; Dover Packet, Dover-Sloop Pomona, New WEDNESDAY, October 28.

Arrived, ship Nantasket, Liverpool 22d ult.—Schrs William, Jeremie 28th ult; Eliza & Betsey, New Haven;

THURSDAY, October 29. Arrived, ship Black Warrior, Salem—Brigs Massachtsetts, and Nepune, Malaga 14th ult.; Carib, Omoa 12th Truxillo 24th ult.; Esther, Marshfield—Schrs Velocity, Port au Prince 3d inst via Vineyard; Pallas, Hampden;

Port au Prince 3d inst via vineyard; Pallas, Hampden; Enterprize, Nantucket.

Cleared, brigs Cynosure, Copenhagen; Africa, Malta—Schrs Sally Hope, Providence; Volusia, Dover; Henry A. Breed, Gardiner; Carlbou, Calais; Hellespont, and Helen, Augusta; Echo, Saco; Merchant, Portsmouth—Sloops Thetis, Plymouth; Support, Augusta.

FRIDAY, October 30. Arrived, ship Warsaw, Liverpool 16th ult.—Brigs Nereus, Mansanilla 30th ult; Planet, Surinam 24th ult; Packet, Jeremie 3d inst—Schrs Elmira, Labrador; Albion, Gay Head; Frances, New Bedford; Mechanic, Sa-

lem—Sloop Harriet, Plymouth.

Cleared, barks Palinure, Cape of Good Hope via Norfolk; Roman, St Jago de Cuba—Brigs Jeune Ezella, (Fr.)

Marseilles; Elba, New Orleans—Schrs Joshua Sears,
Hartford; Hiram, Pittston; Rhine, Hallowell; Truxillo,
Bucksport—Sloop Elizabeth, Gloucester.

SATURDAY, October 31. Arrived, brigs Roxana, Malaga 12th ult; Gen. Bolivar,

Arrived, brigs Roxana, Malaga 12th ult; Gen. Bolivar, Sydney 8 days—Sloop Express, Salem.

Cleared, bark Toma, Trinidad—brigs New York, Rio Janeiro and a market; Harbinger, Gibraltar do; Emma, Port au Prince—Schrs Ontario, do; Post Boy, Castine; Four O'Clock, Wells; Yankee, Bath; William, and Clio, Portland; Comet, Belfast; Mary, New Bedford; Mary Gay, Portsmouth; Brilliant, Newburyport; Flash, Dover; Banner, Hallowell; Exeter, Portland—Sloop James & Lucy. New Bedford & Lucy, New Bedford.

SUNDAY, November 1. Arrived, brigs Cossack, Newcastle, Me.; Rice Plant, Sydney, 9 days; Commerce, Nobleborough; Sophronia Dole, Augusta; Lydia, Portland—Schrs. Splendid, Eastport; Satellite, Dover; Pearl, and Minerva, Newburyport; Lurana, and Eastern Star, Portsmouth; AugustaJane, Portsmouth; Nile, and Mary, Hallowell; Bonny
Boat, Gardiner; Mechanle, Belfast; Cygnet, Frankfort;
Angerona, Saco; Clio, Wiscasset—Sloops Young Hornet, tsmouth : Leader, Castine.

#### Boston Prices Current.

١	APPLES, Baldwins, per bbl				from	\$1.50 10	
ı	BEANS, white, per bushel,					1.25	1.50
ł	BEEF, mess, bbl					10.50	11.50
ı	cargo, No. 1,					7 50	8.00
1	prime,					6.25	6 50
ì	BEESWAX, American, lb.					22	24
١	BUTTER, inspected, No. 1, lb.				•	16	20
1	CHEESE, new milk, Il					8	9
١	FEATHERS, northern, geese, 1 southern, geese,	b.		•	6	46 42	₹0 44
ı				•	4	9	10
- [	FLAX, American, lb.		•	•	•	1.25	1.37
- [	FLAXSEFD, bushel,		•	•	•	6.10	6.25
-	FLOUR, Genesee, bbl Baltimore, Howard st	reel		•		6.37	6.62
		ice,				6.75	6.87
-	Alexandria, .	•	•	•	:	6.25	6.37
	GRAIN, Corn, northern yellow	nei	bus	icl		1.00	1.04
	southern yellow					95	1.00
	white, .	,				95	98
	Rye, northern, .					95	1.00
	Barley.					_	-
	Oats, northern, (prime HAY, best English, ton, Eastern screwed	)				60	62
	HAY, best English, ton,					22.00	25 00
	Eastern screwed,					16.00	18.00
	Hard pressed, .					18.00	20.60
	HONEY, gallon,					37	42
=	Hops, 1st quality, (new) lb.					14	16
	2d quality.					-	-
_	LARD, Boston, 1st sort, ib.			3		33	12
ı,	Southern 1st sort.					9	10
3.	LEATHER, slaughter, sole. lb	•				19	20
	do. upper,				•	12	14
3.						19 18	21
	do. upper,			•		27	26
	Philadelphia, solo			•		25	27
e	Baltimore, sole, Line, best sort, cask, .				•	1.06	1.10
	Pork, Mass., inspection, extr	· l.		Li		20.50	21.00
	Navy, mess,		ar, ti	D1.	•	16.00	16.50
	Bone, middlings,	•	•	•	•	-,-	
	SEEDS, Herd's Grass, (new)	bush	el.			2.25	2.50
-	Red Top, northern, b			•		70	86
1,	Red Clover, northern		,			9	11
).	White Dutch Honeys		e, lb.			25	30
۲,	SILK Cocoons, American, be	ishel	,			2.75	3.00
١,	TALLOW, tried, cwt					7.50	8 0
r.	Woot, prime or Saxony Flee	ces,	lb.			65	7.
ı,	American, full blood,	wast	ned,			55	6.
ì,	American, 4 washed,					50	5
ľ.	American, washed, American, washed,					37	45
е,	American, 4 washed,					40	44
1	Attended to the second					38 55	60
7.	E : Lint la superni	e,			•	45	56
			:		•	33	31
0	Tall lambs,			•		25	30
n,	Za   Su Lambs,				•	40	8.0
	Southern pulled wool		ners	H. 5	cont	loss ne	r lb
r-	Southern puned woor	is he	nera		cent	s ices be	
					_		

# PROVISION MARKET.

BUTTER, tub, lb. . CIDER, bbl. . . Eggs, dozen, Pork, whole hogs, lb. 50 12

[From the Daily Advertiser and Patriot.] BRIGHTON MARKET .- MONDAY, Oct. 26, 1835. At market, 2660 beef cattle, 1375 stores, 3100 sheep, and 300 swine. Several lots beef cattle and stores were

PRICES. Beef Cattle .- No particular from last week except on small cattle; a few extra were taken at 33s. We quote prime at 30s; good, 27s a 28s 6d; two and three year old, 18s 6d a 22s 6d. Barrelling Cuttle .- Dull, probably occasioned by the warm weather. We quote Mess, 23s a 23s 6d; No. 1, 19s 6d a 20s; No. 2, 16s.

Stores.—Dull. Yearlings \$4.50 a 5.00; two year old, 7.50 a \$13; three year old 13 a 21. Sheep.—Sales quick. Ordinary at 8s a 9s; middling, 10s, 10s, 6d, and 11s 3d; better qualities, 12s 6d, 13s 6d,

14s, and 15s. Swine.—In demand. About half at market were peddled at 6 for sows and 7 for barrows, and a few at 5 and 64; a few old barrows were taken at 6, and a few to close next week, all of which are wanted to supply the present

WANTED.

A COMPOSITOR wishes a permanent situation. He is thoroughly acquainted with all the various branches of the profession, and would wish to make himself generally useful. One in the country would be preferred. A line addressed to W. lett at the Herald Office would meet with immediate attention.

# FRANKLIN SEMINARY.

THE Winter and Spring Term, of this Seminary, will commence November 20, 1835, and close April 14, 1836.—
This Seminary is turnished with a new and extensive Apparatus for Astronomy. Philosophy, Geography, and Chemistry, and a Cabinet of Minerals in Geology, Mineralogy, and Concluding of about seven thousand Specimens. A full Course of Mathematics will be taught—Physical Astronomy, embracing a full course of Ecipses, Transits, and Occultations will be given.—A class in Architecture, for the purpose of teaching the use and application of Mathematical Instruments in protracting any Mechanical Figure, will be particularly attended to.

The French, Italian, and Spanish Languages, will be critically taught.

As it is designed, at this Seminary, to give a full course of English Education, both theoretical and practical, every facility will be placed before the Student to accomplish it.

A full Course of Lectures on Science will be given, during the term by the Principal.

A full Course of Lectures on Science with the term, by the Principal.

Ladies and Genlemen are respectfully invited to call and see the Cabinet of Natural History.

About 200 Students have attended the past year.

AMASA BUCK, Principal.

I ENJAMIN DOE, Teacher in Mathematics.

MARGARET EWINS, Preceptress.

New-Market, Oct. 30, 1835.

#### Poetry.

ON THE DEATH OF A YOUTH BY BERNARD BARTON. We had hopes it was pleasure to nourish (Then how shall our sorrow be mute?) That those bright buds of genius would flourish, And burst into blossom and truit.

But our hopes and our prospects are shaded; For the plant which inspired them has shed Its foliage, all green and unfaded, Ere the beauty of spring-time is fled.

Like foam on the crest of the billow, Which sparkles and sinks from the sight; Like leaf of the wind-shaken willow, Though transiently, beauteously bright:

Like dew-drops exhaled as they glisten; Like perfume which dies soon as shed: Like melody hushed when we listen, In memory's dream of the dead.

OMNIPRESENCE OF THE DEITY. Who bids the billow heave its breast, Then soothes its troubled throb to rest? Who bids the coral greenly bloom Around the sea-boy's ocean tomb? Oh, Lord! the sky, the earth, the sea, And all things else, are full of Thee !

At whose command, when eve doth fall With mantle dim, o'ershadowing all, Do trooping stars come twinkling through, And decking bright heaven's arch of blue? Father! the sky, the sea, the earth, Proclaim the author of their birth.

Thine are the mountains, thine the caves; Thou ridest on the winds and waves: Thine is the bright, o'erarching bow, The thunder's voice, the lightning's glow; The earth, the sea, the sky are thine; In all thou art, in all divine.

THE RAINBOW. BY JAMES MONTGOMERY. Sign of the passing storm, Symbol of wrath gone by, Born of the cloud and sun-what form Of beauty tracks the sky? From Afric to the isles of slaves, The rainbow spans the Atlantic waves.

Black, white, and bond, and free, Castes and proscriptions cease; The Negro wakes to liberty, The Negro sleeps in peace; Read the great charter on his brow, " I AM A MAN, A BROTHER, now.

#### Miscellaneous.

not general, but most particular, thus, Bingham's Antiquities, b. xv. chap. 11, s. 7. Now you are pleased to say that I never read the section to which I refer. or was afraid to publish it. This assertion is as untrue, in both branches, as my own would be, if I should affirm, that you two gentlemen were the veri est patterns of learning and courtesy. You say, that it is altogether unnecessary to vindicate Dr. Sprague from the charge of ignorance. And why so? He states that he has "never seen an intimation, in the history of the Christian Church, nor heard of an individual that had-that the unfermented juice of the grape was ever used in the sacrament of the supper." Now what says Bingham, in the section which you are pleased to say I never read, or am afraid to pub-

relates Cyprican's (you mean Cyprian's) words correcting several abuses, that had crept into the administration of the sacrament, as of some, who offered no other wine, but what they pressed out of the clusters of grapes, that were then presented at the Lord's table."

MY TABLETS:

MY TABLETS:

MY TABLETS:

MY TABLETS:

The unfermented juice of the grape was certainly therefore, in very early times, employed at the sacrawas ignorant of that fact. Now I cannot see the fitness of the labors of you two gentlemen in persuading the Dr. that he well knew a fact, which he solemy states, that he did not know. The Dr.'s ignorement of this fact is now established, by your well states of the fact is now established, by your well states of the ghastly corse of the grape was certainly thanks for the timely assistance. I was joined by the apotthecary, who tendered and purple feature, the sole-trained has preticated his grateful thanks for the timely assistance. I was joined by the apotthecary, who tendered and purple feature, the factors of the ghastly corse of the grape was certainly thanks for the timele from the glassed an

lish, and which is set forth in your paper? "The

third eouncil of Blaga (you should have said Braga)

meant endeavors, beyond all doubt.

quibblers. He speaks of "others, who used no other wine, but what they pressed out of the clusters of grapes, that were then presented at the table;" admitting of course, that which nobody denies, that wine was of two kinds, fermented and unfermented. Our Lord, say these "quibblers," speaks not of wine, on omine, but of "the fruit of the vine," and we cannot exactly understand why fermentation is required to make the juice of the grape the fruit of the vine. It does not appear, that the council of Braga was opposed to that kind of wine, but to the manner of expressing it at the table. But were it othorwise, the council of Braga, which, if I err not, convened in the fifth century, was a council of Braga, which, if I err not, convened in the fifth century, was a council of Roman Catholics, and you Mr. Editor, at least, can have but little respect for the decisions of "THE BEAST." It is clear, that, which most have but little respect for the decisions of "THE BEAST." It is clear, that, which nothing tangist where the presented at the table, became a confused mass, from which nothing tangist which are the table, and poured the grossest abuse upon a gentleman, who see carriage was detained by some casual obstruction before the door. These aberrations grieved me more than I can tell. I abstained, for a long time of the elementary principles of affumentic, wath fall evolop the order than the cut up, the skaters, together with the curious who had come to witness their evolutions, and in others are two whose carriage was detained by some casual obstruction before the door. These aberrations grieved me more than I can tell. I abstained, for a long time of the flow. The stating of the elementary principles of intentic, what fall evolop. The MRT THIRD, for advanced scholars, comprises a review of the elementary principles of mituneit, who fall evolop. The NRT THIRD, for a dual obstruction to he family. Long time the order in the flow of the elementary principles of mituneit, what all develop. The NRT THIRD, for a dual obst

Editor of a newspaper, it may be well to pay some attention to the language in which it is printed. To be somewhat graver, the pity is about as real as the discomfiture. The head of your present correspontolerable, in comparison with his approbation.

Тімотну.

THE PRAYING LITTLE GIRL.

A little girl, in London, about four years of age,

THE "FORGET ME NOT." When parting sorrows bade me trace The clouds that shadow'd Hope's bright sky; Oh! lovely weed, 'twas thine to chase Away the tear that dimmed mine eve. The glowing lip may cease to thrill, The kiss may lose its magic power, The pledge may perish-yet thou still Art memory's plant-sweet careless flower!

Nor yet hast thou a tongue to tell, Why lip should quiver-cheek grow pale-While gazing on the faint blue spell We pluck from wild uncultur'd vale Decay, alas, may close the reign Of Hope, and thee, in one short hour Affection, Love, and Joy, may vane,

rance of this fact is now established, by your well college-days up to the present moment occasionally widow of a naval officer, who, dying, left her with gone to his reward! Strict search was instituted, but Oct. 7. occupy my mind.

Here the matter might have rested, but you have These reflections were interrupted by a sudden house in the vicinity of --- Square. I called to make travelled out of the record, and it is mere civility to gathering together of skaters and spectators upon the inquires concerning her son, who had answered an deavored to persuade myself that I did not inwardly to the HERALD OFFICE. 19 Washington street. travel after you. What were Cyprian's words, which ice immediately before me. I heard high and angry advertisement, that I had caused to be inserted in the rejoice at the fate of the betrayer. Yet, although I Bingham says were related by the Council of Braga? words,—and "Who was the villain?—let him not newspapers, for an apprentice. I gathered from the felt that such thoughts were sinful,—that He in whose You have given them—they are these; "He pleads for both (wine mixed with water) as necessary, from the example and command of Christ." Now the serminon of Dr. Sprague, upon the danger of being overwise, would, in all probability, have never seen the light, had not a worthy member of his church, as we light, had not a worthy member of his church, as we light, had not a worthy member of his church, as we look and words with water) as necessary, from the time of subscriptions. I gathered from the mother, that he issues of light, his not works from the time of subscriptions. I gathered from the mother, that he issues of light, had not a worthy member of his church, as we look and sacrificed weekly at \$2.00 per annum, that he issues of light, had not a worthy member of his church, as we look and such thoughts were sinful,—that He in whose is that such thoughts were sinful,—that He in whose is that such thoughts were sinful,—that He in whose is that such thoughts were sinful,—that He in whose is the that such thoughts were sinful,—that He in whose is the pleads of the pleads are the issues of light, had sacrificed weekly at \$2.00 per annum, one seventeen, the other nineteen years of age, had received an excellent domestic education,—that she he issues of light, had not a worthy member of being overwing the control of a word word of a word word with water) as necessary, from the time of subscriptions. I paymonths, the He in whose is the time of subscription the issues of light, had not a worthy member of a subscription of a word word and sacrificed weekly at \$2.00 per annum,
months, the then whose is the time of subscriptions discontinued. I struggled through the crowd,
and beheld a tall, handsome young man lying upon the danger of being overwise, would, in all probability, have never seen the subscriptions discontinued at the experience is paymonths, the Hera Li Che of the paymonths, the Hera Li Che of the paymonths, the then whose is the time of subscription. I then with the time of subscription. I the the fight, had not a worthy member of his church, as we side, and dropping upon a rich fur mantilla, which but that she was now reduced to the necessity of seekhave been credibly informed, poured a quantity of pure water into the communion wine. This also, we been stabbed by an assassin; and although the most ful to his employer, and provide for himself. In the have good reason to believe, the Dr. had never heard vigilant search was immediately instituted, no clue by mean time, her daughter Frances was engaged in exof before; indeed he calls it "an unhallowed inno- which the cowardly miscreant could be discovered, ecuting small tableaux, in water-colors, upon white vation." You will no doubt deem it unnecessary to was to be found. No one had seen the blow struck. velvet, which, enclosed in neat frames, met with a defend the Dr. from the charge of ignorance upon One believed it to be a youth who was standing partthis point, not the less than upon the other. Will ly behind him when the stab was inflicted, affecting herself realized a small sum, by elegant needle work. Then paints the ruined maid, and their distraction wild?

done. We once heard of an individual, in whose tors, who had gathered closely around him, that he had great pleasure in gladdening the heart of the moth- and, if these should be removed, what would become phraseology there was something more of Christiani- could not have been guilty of the deed. Another then er with the intelligence of her boy's aptitude, integrity, of us?"-N. H. Obs. ty than in his temper; and who even called his neigh- announced that "he was sure he heard one of the and kindness of disposition. Toward the end of the bor, "my Christian brother," while he gave him a skaters mutter something in a low but audible tone, as first year, however, he began to neglect his duties, to bor, "my Christian brother," while he gave him a skaters mutter something in a low but audine tone, as lines year, however, he began to neglect the same instant he passed by with lightning speed, and that at the relax in civility to my customers, and often to absent he passed by with lightning speed, and that at the relax in civility to my customers, and often to absent himself without permission, and without leaving any liminself without permission, and without leaving any liminself without permission, and without leaving any liminself without permission, and without permission, and without leaving any liminself without permission, and without leaving any liminself without permission, and without permission, and without leaving any liminself without permission, and without permission, and without leaving any liminself without permission. wine, but do not object to wine, at the communion?— toward the young gentleman, who immediately groan- information in relation to the objects that called him If so, the very passage which you have quoted from ed and fell." This improbable testimony was follow- away. In all things, he seemed to have undergone a Bingham, proves him to have been the prince of ed by other evidence equally vague, until the whole quibblers. He speaks of "others, who used no other became a confused mass, from which nothing tangi-

mind that noble simile of Watts:

" Death, like an overflowing stream, Sweeps us away." &c.

was, one day, playing with her companions. Taking them by the hand, she led them to a shed in the yard, and asked them all to kneel down, as she was going to pray to God Almighty. "But, don't you tell my enterpret.

It mistakes our design, if it supposes we aim to wrest one of the elements instituted by our Lord, from the Support. We maintain rather that Wine is not now used—but that a miserable compound in which, frequently, not one drop of the juice of the juice of the juice of the juice of the unformented fruit of the wine—We wish to have the unformented fruit of the vine—We wish to have the unformented fruit of the vine—We wish to have the unformented fruit of the vine—We wish to have the unformented fruit of the vine—We wish to have the unformented fruit of the vine—Wine structure at that holy ordinance.

Taking

Twilight now began to darken, and I was turning to the was turning on a cake of inch the same turning on a cake of inch the same throughout the body of Octowns and classification of the plane. The body of the plane of the destruction of every latent to the stairs, which I descended, and now emerging in the boiling current below, caught my struggling in the boiling current below, caught my struggli To the Editor of the Protestant Vindicator, and to I. F. same. When her mother, however, promised not moment. It was soon removed to the nearest dwel- which the unhappy lady was conveyed, accompanied to be angry with her, and pressed the inquiry with ling and the usual means for the restoration of drown- by the benevolent friend who had come so promptly Gentlemen,—"Wine at the Lord's Supper" is the title of one article, in your journal of October 21st. And "Dr. Sprague and Ziou's Herald" is the title of another:—I reply to both.

Dr. Sprague and Ziou's Herald" is the office of another:—I reply to both.

Dr. Sprague and Ziou's Herald is the office offi Gentlemen,—"Wine at the Lord's Supper" is very kind words, she said,—"I have been praying ed persons were put in immediate requisition. Sympton to her relief. Both joined in repeating their fervent vidual that had, that the unfermented juice of the grape stranger to prayer, herself; and she wept, bitterly. of a striking beauty in her thin Grecian features. She back room, and when we were seated, he adverted was ever used in the sacrament of the supper." In con- Let good children, therefore, do as this little girl seemed to be about twenty years of age, and when to the circumstances which had first brought us tonexion with this observation, I stated, in Zion's Her- did,-bow their knees before God Almighty; and, taken from the river, was clad in a plain dress of black gether, and proceeded to complete the melancholy nexion with this observation, I stated, in Zion's Herdid,—bow their knees before God Almighty; and, laken from the river, was claused a plant trees, the grapes were brought however short and feeble their prayers, they may be silk, with a much worn but still decent cloak thrown story which he then commenced. How much misery an act of Congress, entitled "An Act to amend the several acts of Congress, entitled "An Act to a to the communion table, and the juice pressed forth sure He hears them, if they are offered in earnest; over it, with a silk hood. There was a plain gold had been crowded into the brief space of time that upon the occasion, for immediate use." I referred to for he says,-"I love them that love me; and, they ring on the middle finger of the left hand; and in her had intervened, since last we met! Frances L-Bingham's Antiquities for proof. My reference was that seek me early, shall find me."-S. School Herald. bosom, saturated with water, was found a letter, ad- had laid down a life which had become a burden, and BOSTON INDIA RUBBER FACTORY. dressed "Frances N-, - Square." Her first slept in the neighboring church yard of old Saint Paninquiry, on recovering her senses, was for this little packet. When it was placed in her hands, her countenance brightened with her exceeding joy. Upon being asked how she had fallen into the Theorem and the same of the sa ing asked how she had fallen into the Thames, she down with sickness, and despondency, had sailed for answered: "Oh, God! I cannot,-cannot tell!" She India, where a brother of her deceased husband rewas then requested to name some of her friends, and sided. "Poor lady!" sighed the Apothecary, "she the quarter of the metropolis in which they resided, will never reach her destined port!" Her son had folthat they might be informed of her situation. After lowed Lord L- to Paris, whither he had gone, on hesitating for a moment, she begged that a servant his way to Italy and the South of France. Here he might be sent with a letter to an apothecary, who lived disguised himself as a valet-de-chambre, (which his pernear the Two-penny Post-office, Charles street, Soho- | fect knowledge of the language rendered an easy matsquare. A servant was accordingly despatched to the ter,) and by stratagie succeeded in entering the service place designated, and soon returned, accompanied by of his Lordship. One morning, a fortnight after he a man "y' stricken in years, and somedele gray," had commenced the duties of his new station, Lord whose countenance beamed with generous interest L- was found sitting in his antique arm-chair, and kindness, as he entered the room and walked to from beneath which, on every side, extended a stagnant But not thy charm—sweet careless flower!

The following affecting and horrible tale is from that it with his own,—"heaven be praised that you have very nonline work. "Tur Kryspensoners" that it with his own,—"heaven be praised that you have very nonline work. "Tur Kryspensoners" that it with his own,—"heaven be praised that you have very nonline work. "Tur Kryspensoners" that it with his own,—"heaven be praised that you have which nearly severed it from the trunk. A napkin, receive and attend upon any who may favor him with their very nonline work. "Tur Kryspensoners" the bedside of the young lady. "Heaven be praised that which, of every state, extended a sagnant that the bedside of the young lady. "Heaven be praised that which, of every state, extended a sagnant that the bedside of the young lady. "Heaven be praised that which, of every state, extended a sagnant that the bedside of the young lady. "Heaven be praised that which, of every state, extended a sagnant that the bedside of the young lady. "Heaven be praised that which, of every state, extended a sagnant that the bedside of the young lady. "Heaven be praised that which, of every state, extended a sagnant that the base of clotted gore. His head reclined over the carved the bedside of the young lady. "Heaven be praised that which, of every state, extended a sagnant that the base of clotted gore. His head reclined over the carved the bedside of the young lady. "Heaven be praised that which, of every state, extended a sagnant that the base of clotted gore. His head reclined over the carved the bedside of the young lady. "Heaven be praised that which, of every state, extended a sagnant that the base of clotted gore. His head reclined over the carved the base of clotted gore. His head reclined over the carved the base of clotted gore. His head reclined as a sagnant that the base of clotted gore. His head reclined as a sagnant that the base of clotted gore. The subscription of clotted gore. His head reclined as a sagnant that the base of clotted gore. His hea milk instead of wine, and of others, who only dipped the bread into the wine, &c.; and of others, who used into the wine, &c.; and of others, who used bard."

Wery popular work, "The Knickerbocker." Its come!" Not desiring to interrupt the affecting scene, stiff with coagulated blood, was folded beneath the gapting wounds, and at the feet of the ghastly corse bard."

It with instead of wine, and of others, who only dipped the subscriber feels confident, from his own experience and others, who used bard."

It with instead of wine, and of others, who only dipped the subscriber feels confident, from his own experience and others, who used bard."

It with instead of wine, and of others, who only dipped the subscriber feels confident, from his own experience and others, who used bard."

limited means, and two children. She rented a small no trace of his valet could be found.

and even carriages with difficulty ploughed their way for the decisions of "THE BEAST." It is clear, that, even in the very day and region of Romanism, an even in the very day and region of Romanism, an even in the very day and region of Romanism, an even in the very day and region of Romanism, and the channels, and lay, cut up in furrows and counterfort was made to purify the communion board from the means of Corinthian excesses. If it failed, because *Popish* councils were opposed, shall it be opposed, at the present day, by those who style themselves "Protestant Vindicators?"

"Protestant Vindicators?"

A parting word, Mr. Editor, for yourself. You say: "We sincerely pity any controvertist, who can this way masses of snow-and-water which choked up the channels, and lay, cut up in furrows and counterful examination, or adoption in the public schools. After the most careful examination, we have, without any hesitancy, come to the conclusion, that Emerson's North had been for a long time frozen over, in many places, now broke up. Passing over Blackfriar's-bridge, I paused for a few moments in one of its recesses to survey the scene. Yes sincerely pity any controvertist, who can the very day and region of Romanism, an even in the very day and region of Romanism, and the channels, and lay, cut up in furrows and counterful way in the channels, and lay, cut up in furrows and counterful way in the channels, and lay, cut up in furrows and counterful way in the channels, and lay, cut up in furrows and counterful ways and region of Romanism, and the channels, and lay, cut up in furrows and counterful way in the channels, and lay, cut up in furrows and counterful way in the channels, and lay, cut up in furrows and counterful way in the channels, and lay, cut up in furrows and counterful ways. His fine the rat the residence of a fashionable relative, who had known her mother in better days. His fine of a young and handsome, but heartless Lord, who had known her mother in better days. His fine of a young and handsome, but never knew before that David did have Goliath's swiftly down by the stream, collecting where the pro- longer ago than Friday se'night, he fired an ineffecsword used to his own discomfiture. As you are the jecting banks or bridges made a resistance to the flow, tual sl.ot at the object of his hate, at a late hour of the dent is still upon his shoulders, and he will be entire- over another, -covered with foam created by the vio- struck down upon the Serpentine, yesterday, was LIVE GEESE AND RUSSIA FEATHERS, ly at the service of David and his armor bearer when- lence of wind and wave, which impelled them on- given by the brother of the confiding girl, whom he ever they may think proper to make another experi- ward through the arches of the bridge, with a deaf- had so cruelly wronged; and I am equally sure, that ment. The pity of such a writer is however very ening crash. It was a sublime, a terrific spectacle,— he will, one day, fall by the same hand. Villain as and as I gazed upon it, I could not help calling to he is, his deluded victim has confided in him to the last. When the newspaper, after a long round, was at last taken in, and her eye,—ever looking to see the one loved name in the fashionable bulletins,—rested Square, (opposite Faneuil Hall,) Boston. If Sept 9. upon the exaggerated picture of his danger, and the was, one day, playing with her companions. Taking Twilight now began to darken, and I was turning final announcement, that he was believed to be dying, DISTRICT OF MASSACHUSETTS, TO WIT:

As I wended my way back to my lodgings, I en-

" Curse on his perjur'd arts! dissembling smooth! Are honor, virtue, conscience,-all exiled? Is there no pity, no relenting ruth,

Points to the parents fondling o'er their child,

either of you gentlemen, be so obliging, since you to look away from the skaters—upon the edge of which she readily procured, through the interest of Anecdore.—Some time since, several gentlemen have given us Cyprian's opinion, that wine should be whose boundaries he was standing-to a dazzling friends who had known her in affluence. Frances had it in contemplation to form a Universalist Sociemixed with water, as to give us your authority to show, pair in a sledge, on the other side. This, it was argu- N- was truly a lovely creature, of a sweet, amiable ty in the town of ----. A rich man, of not very if that wine was fermented, and to what proportion ed, was the more probable, as, at the moment, there temper, which rendered her ever cheerful and happy, nice moral feelings, though of sound judgment, was of water with wine the mixture must be limited? dropped at his feet a small ivory-handled dagger, notwithstanding the reverses of condition through consulted, and invited to unite in the promotion of You are also pleased to charge the advocates for which bore evident marks of having caused the which she had been called to pass. After the son en-"the fruit of the vine" at the sacrament with "quib- wound. But the young man thus suspected, boldly tered my employment, it was my wont often to pass so bad in this town, that we can but just live combling," and this, no doubt, is most "affectionately" denied the charge, and proved to the enraged specta- an hour or two, of an evening, with the family; and I fortably under all the restraints of rigid orthodoxy;

EMERSON'S ARITHMETICS.

is in three Parts.

PART FIRST is a small book, designed for the use of chil-

SINGING BOOKS.

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OGERS & HASKELL offer for sale best Northern and
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warranted free from smell or moths.

July 8.

WHITTIER & WARREN.

DISTRICT OF MASSACHUSETTS, TO WIT:

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III. North America IX. Chart of Climates and Productions.

1V. United States.
V. South America.
The right whereof they claim as Proprietors, in conformity with ting Copy-rights."

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other establishments. The public are respectfully invited to call. Purchasers from the South and West will find a good assortent, adapted for those markets.
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Chairs, which they offer very low for cash.

July 8.

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Let the Sick read and attend!

New Hampshire Conferences are authorized agents, to whom payment may be made.

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We wish agents to be particular to write the names of sub-scribers, and the name of the post office to which papers are to be sent, in such a manner that there can be no misunderstanding



Publishe

Vol. VI. No. 45.

ZION'S HE Office No. 19 Washin

BENJ. KINGSBURY, JE ASSISTED BY AN ASSOCIATION

David H. Ela, Pr FOR ZION'S HER. To John Henry Hopkins, D.D., E

ant Episcopal Church, in the Di LETTER III RIGHT REVEREND SIR-I pro the Episcopal Church, as a body, tional capacity, "is not disposed to called the Temperance Reform."

You have cited the case of a C at which a majority of the delegate in favor of the Temperance Society its merits, but for a technical reason set the example of the conventi Rhode Island, and New Hampshi gates, with perfect unanimity, pa merely commendatory of the Societ reformation " as ultimately connect and prosperity of the Church of Ch this convention was published, as or eight months before the publica and, although that venerable prela recently vour metropolitan, presided this important resolution appears attention. Here then the matter rest, till your statement is proved there are good reasons for pushing this point, a little further. While t the Episcopal Church is entitled to of this imputation, which you has upon her. Notwithstanding you have not been "chosen the gener gan of others," it cannot be deeme gy is that of one, who fancies hi copal Church, from the Oregon to commence by acknowledging that as a body, is not disposed to be act the Temperance Reform." You

designate, and of which we have n In the Southern Churchman, journal, which now lies before me, a diocesan convention, in Michigan

Church " is not disposed to be act adopted by a convention in Conn "other conventions of our clergy,

Resolved, unanimously, That the deep interest in the object of the

iety, and earnestly recommend members of the church in this I am informed by Charles Yale, of the Virginia State Temperance copal Convention of Virginia ha years, passed resolutions in favor

ciety, recommending the cause to ple.
"By a solemn vote" of the Er use the words of a writer in the Temperance Society has been earn

the diocese of Ohio In relation to the Convention in you have referred, we have said that convention were governed by tions. An Episcopalian, filling, portant station in Connecticut, v this very subject, that it was dee only on subjects "purely ecclesia question," says he, " presented for the convention, was, whether it w circumstances, to legislate on the and they preferred to leave the ma it."-The same writer adds that so against the resolution were " mem

Society, and warm friends of the c It appears, however, Right R Connecticut. The Episcopal cler willing to be so strangely misrepre the following notice of a meeting,

MR. EDITOR—Agreeably to the clergy of Fairfield county, Co. Jowing extracts from the minutes, At a quarterly meeting of the cly, held at the house of the Rev. J Norwalk, on the 12th day of Fel Jackson Kemper, D. D., ex officio

Resolved, That the subject of To bers attend prepared to act upon it At a quarterly meeting of the cle ty, held at the house of the Rev. Southport, on the 18th day of Ju

members were present:
The Rev. Nathaniel E. Cornwal The Rev. Jackson Kemper, D.
siter, Rev. Joseph S. Covill, Rev
Rev. Gurdon S. Coit, Rev. Davi
Joseph H. Nichols, Rev. Lemuel
The Rev. Dr. Kemper introductions

lutions, which were seconded by t and unanimously adopted:

Resolved, that this meeting regardaction the progress of the Temprecommends to all the members a estant Episcopal Church within the progress and beautiful and the second control of the second co

influence and hearty co-operation use of ardent spirits, as a beverage,

Resolved, That the foregoing in the Churchman and Episcop, names of the clergy of the county soon as the Secretary shall learn the

Subsequently the Rev. Messrs.
uel C. Strattan, Wm. Barlow, an
only absent members, have given
bation. By order of the Coun Danbury, July 30, 1835.

And now, Right Reverend Sir your allegation to be unfounded, if Episcopalians generally, and in the are less disposed, than Christians o to be active "in what is called the It is a well known fact, that, in eve are laymen and clergymen, who NOVEMBER 4, 1835.

Some time since, several gentlemen nplation to form a Universalist Socieof \_\_\_\_\_. A rich man, of not very ings, though of sound judgment, was invited to unite in the promotion of O," said he, "it will not do; we are town, that we can but just live comall the restraints of rigid orthodoxy; ould be removed, what would become I. Obs.

RSON'S ARITHMETICS. AMERICAN ARITHMETIC, by n, late Principal of the Department chool, Boston, is now completed.

is a small book, designed for the use eight years of age. ND contains, within itself, a complete s Vritten Arithmetic, sufficiently extensi

D, for advanced scholars, comprises operations. is are the result of five years' labor; an oblished by the approval of gentlemen, a

nes to give countenance to in nes to give countenance to indifferent or ecommend the work are Professor Schenectady; Professor Pierce, of Horidge: E. Bailey, Principal of the You, I. Boston; S. W. Seton, Visitor for the New York; W. R. Johnson, Principal of School; Protessor Dean, late of Veesor Wall, of Ohio University, and Preshville University.

I the Boston Public Schools, department of the following statement.

I stidered it our duty to render ourselve more prominent systems of Arithmetic

e of Schools, and to nx on some work the greatest advantages, and report the mmittee of Boston, for adoption in the the most careful examination, we have r, come to the conclusion, that Emerson's netic, [Paris First, Second, and Third.] to the wants of all classes of scholar for the wants of an classes of scholar for the purposes of instruction. Accord-ned for the adoption of the work in the ned by P. Macintosh, Jr. and seven other of the School Committee of Boston, hele voted, unanimously, "That Emerson's netic be substituted for Colburn's First L.

thmetics, and also KEYS to the same are published by RUSSELL, SHATT

SINGING BOOKS.

is approaching for the commencem theols, the subscriber would give notic of Singing Books will be furnished at the t No. 19 Washington street.

D. H. E.

. 8 & 10 Dock SQUARE, Boston HASKELL offer for sale best Northe Live Geese and Russia FEATHERS, wh from smell or moths.

SE AND RUSSIA FEATH

HITTIER & WARREN. TED BOOTS AND SHOES of all y the package or single pair, No. 14 site Faneuil Hall,) Boston. tf S

OF MASSACHUSETTS, TO V

TOF MASSACHUSETTS, TO V
DISTRICT CLERK'S OFF

E. it remembered, that on the first day of
Der, Anno Domini 1835, William C.
ge of the said District, and Emma Wilk
New York, have deposited in this office th
title of which is in the words following,
Geography, on a new plan, designed to
Comparison and Classification, with nu
Manners, Customs, and Curiosities, accome
exhibiting the prevailing Religions, Febegrees of Civilization, and the comparaters, and Mountains. By WILLIAM C.

, Author of Elements of Universal Geograph

of they claim as Proprietors, in conform
ress, entitled, "An Act to amend the sever
py-rights."

FRANCIS BASSET

Clerk of the Dis

OF MASSACHUSETTS, TO V

DISTRICT CLERK'S OFF DESTRICT CLERKS OFF)

Be it remembered, that on the first day of the said District, and Emma W. New York, have deposited in this office title of which is in the words following, the accompany Woodbridges! Publication to accompany Woodbridge's Rudiment las on a new plan, exhibiting the prevail of Government, Degrees of Civilization, of Government, Degrees of Civilization, ze of Towns, Rivers, and Mountains.

M. C. WOODBRIDGE, A. M., late Inst.
Asylum; containing the following Maps orld. of the World.

America. VIII. Africa.
d States. IX. Chart of Clima
America. Productions.
reof they claim as Proprietors, in conform ress, entitled "An Act to amend the sev-ov-rights." FRANCIS BASSET y-rights." INDIA RUBBER FACT

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riber feels confident, from his own ext riber feels confident, from his own ext that the Thomsonian system is in its y disease, and every exigency to which He has seen fever—that scourge of man in the powerful effect of vegetable rene-of twenty-four hours. If any doubt, le-id if the system, upon trial, prove goa-lt, then, and not till then, discard it, nurse, well qualified for the business, wantendance upon the female patients, was member of Vegetable Medicines will be kary, among which are the following art Syrup, Rheumatic Drops, Vegetable tters, Rheumatic Drops, Vegetable tters, Rheumatic Linament, &c. &c. Smos. L. H. BEI

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# MION NO



ZION'S HERALD ... EXTRA.

BOSTON, WEDNESDAY, NOVEMBER 4, 1835.

It is known extensively to the community, that a Sermon on the "Danger of being Overwise" has a Sermon on the "Danger of being Overwise" has been published by the Rev. Dr. Sprague of Alba- which we certainly should never indulge, if we could ny, which has been reviewed by LUCIUS M. SARGENT, Esq. of Boston, in fourteen numbers, rise on the "ruin of God's institutions."-" Let it atand published in Zion's Herald. The following forewarn you that the days of its heaviness and mourning are the six last numbers of that Review, which were thought to contain matter of special interest to the Churches; and they are republished with the hope that all professing Christians will place, no person, who indulges himself in the use of any intoxicating beverage, however fluently he may weep, will ever be permitted to occupy the station of give them an attentive perusal.

NO. IX.

" Danger of being Over-wise. A Sermon preached June 7th, 1835, in the Second Presbyterian Church "Can these dry bones live!" Those rivers of purifyin Albany; by William B. Sprague, D. D., Pastor of the said Church."

We now present our readers with the concluding paragraph of the Doctor's discourse :-

pleading in behalf of the Temperance cause; for, after all and the poor. Rum and ruin have been compelled that I have said, God's institutions will live, and what- to let go their hold upon thousands and tens of thouever arrays itself against them, will come to nought. I counsel you, then, as the friends of Temperance, to beware how you even seem to sanction this innovation : for. rely on it, God will not smile on any effort that goes to impugn his authority, though it be professedly made for the advancement of his honor; and even if it seem to succeed, it will be found ultimately to have had concealed in it the principle of self-destruction. Let the Temperance cause be kept upon its own proper ground, and within its and evening orisons to God, in behalf of this holy own legitimate limits, and God's blessing will be in it; cause. It aspires to apply a corrective to the sin of intemperance in high places, among the opulent and and the blessing of many, ready to perish, will come upon it; and new and ardent friends, from every side, will cluster around it; and its triumphs will not only be gratefully celebrated on earth, but we may reasonably believe will swell the anthems of Heaven. But let it attempt to arise on the ruin of God's institutions, and I forewarn you that the days of its heaviness and mourning are at hand; and it will be well, if we do not have occasion to go weeping to the grave where it is entombed, and, in the bitterness of our spirits, to ask concerning it,-" Can these dry

As we have followed on, after the reverend gentle-

man, we have endeavored to show how extremely frivolous were his apprehensions of evil. Neither temperance to be the cause of God; and it can no more stand, if its measures be in opposition to his will, than a house divided against itself. Whenever the from the cause of temperance, or the operations of its advocates;—whenever the one or the other must fall, in the public esteem, we shall rejoice to see the last that Dr. Sprague had "settled the matter for temperfragment of this glorious temple of domestic repose per ground, and within its own legitimate limits." erations to the banishment of a single incbriant.-Drunkenness was denounced, against an offending evils of intemperance may therefore be expected to scourge the earth, while the means of intemperance rentes." remain. These means it is the object of the reformation to remove, in all their variety of forms. It relies less for its success, upon "ardent friends," than upon the steady co-operation of cool-headed, cold water men. The friends of the temperance cause are perfectly assured, that the removal of the evils of intemperance can no more be effected, by the removal of ardent spirit alone, than the crime of murder, by the removal of one particular weapon. Wherever intoxicating liquor is presented to the lip of a human being, unless in obedience to the highest medical authority, THERE is "the proper ground," such are "the legitimate limits" of the temperance cause; and it is deyoutly to be hoped, that the temples of the most high and "define our terms." What is wine? In the langood will not be the last strong hold of this mortal enemy of the human race. It would indeed be an unreasonable perversion of fundamental principles, if the friends of temperance, while they enforce the truth upon the poor, that "strong drink is raging" should forbear to urge upon the rich, that "wine is a mocker." It is the province of the reformation, if i cannot directly prevent the use of inebriating liquors. cannot directly prevent the use of inebriating liquors, and for all these words the Greek translators have atto bring their employment into merited disrepute; to forded but one word olvos, in English, wine. Hence mingle mortification with the mischievous draught; it may have arisen, that some able writers upon this by the irresistible force of moral power, to compel the interesting subject have been misunderstood. They bold and open-mouthed wine drinker to be content, are opposed to the use of wine at the communion, be with far less frequent and more private potations; to lieving that wine cannot exist without fermentation; convince the man of God, upon the testimony of the most eminent physicians upon earth, hat he only exacerbates his mondayish, feelings, by seeking a restorative in wine; to satisfy the female sipper of champaigne, that woman, who was last at the cross and first at the tomb, should be found in her appropriate station here; and no longer, by an indelicate priate station here; and no longer, by an indelicate cating wine, at the Lord's Supper. Let us then departicipation of a beverage which was forbidden to fine our terms. her sex, by the ancient Romans, because it led to the

ed upon the table of Nasidienus, the prototype of all the luxurious and ostentatious coxcombs of modern times ;-all these are the "proper ground," the "legitimate limits," of the temperance cause. No place so vile, no place so holy, that the genius of temperance may not enter there, for the work of expurgation.

The subject in hand is of the gravest character; but, in full contemplation of the solemn prophecy, at for a moment believe, with Dr. Sprague, that the exclusion of alcohol would, in effect, be an attempt to tempt to rise on the ruin of God's institutions, and I chief mourner.—The sublime and the ridiculous were never nearer neighbors than in the compass of this brief quotation. "Can these dry bones live?" If they cannot live, without being moistened and refreshed with fermented wine, let them bleach upon the sand. ing waters, which are passing over the earth, are not likely to be stayed by the wand of a modern prophet. Such a prediction is not speedily to be fulfilled.

" Rusticus expectat, dum transeat amnis, at ille.

"Brethren, whatever you may think of the freedom of these remarks now, I verily believe the day will come when every one of you will be satisfied that I have been rected, hitherto, to the relief of the middling classes sands, who were the slaves and worshippers of idols Many, who were receiving the wages of an unkind and cruel occupation, have turned away from the traffic in broken constitutions and broken hearts.-Many, who were the leaders in scenes of riot and drunkenness, have burst the bandages of a moral death, repented of their transgressions, and now lead their happy families in prayer to the Father of merthe fashionable portion of man and womankind; and, alas! it is destined, as the Doctor fears, to become a heap of "dry bones;" and, to have the cup of its mor-tification embittered still more, by having the inquiry propounded at its grave, "Can these dry bones live?" When it is thought advisable to attempt their resuscitation, it may be well to employ the finger of a thorough-going cold-water prophet.

We have reached the conclusion of a sermon, which has been productive of some mischief to the cause of temperance. We have already stated, that this sermon had been purchased in quantities, for distribution, by the rumsellers of Albany. It has been extolled to the skies by the editors of rum and infidel journals.—Within the last few days, we have been informed, by God's holy institutions nor the cause of temperance are in the least possible danger, from the causes, which have excited his alarm. We believe the cause of sudden and violent shower of rain, in the door of a grocery. Sundry persons had come thither beside himself. As they were likely to be detained for some time, for the sake of conversation he made a remark institutions of divine appointment, and, more than all, whenever the holy communion is in any real danger, was answered with a shout of ribaldry and laughter, while several of those present concurred in the opin-Now we do not accuse the reverend Dr. ance !" and national concord, and the very name of a Temperance Society swept from the surface of the earth.

But how vain are these fears! How entirely gratuitous are the maledictions, and fulminations, and admonitions of this reverend gentleman! "Let the use, which would be made of it, by the enemies of the se," says he, "be kept on its own pro- reformation. The very small matter of argument, Its contained in this sermon, might have been ushered own proper ground!—Its own legitimate limits!—We forth, in the compass of a nutshell, and with a Chrishave neither the inclination nor the power to restrain tain calmness, which does not appear to be a promithe movements of this magnificent revolution of the nent characteristic of this discourse. A sincere and world within the narrow boundaries of space or time. devoted friend of any cause, when he undertakes to It has bestridden the ocean and the land, and eternity alone will set a limit to its glorious career. The field and highly respectable number of its managers and is the world, and every child of Adam is called with his sickle to the harvest. Its aim is nothing less than the removal of INTEMPERANCE and its train of loath- who notoriously oppose this cause, on selfish and gensome evils from the earth. It confines not its op- eral grounds. So very differently has Dr. Sprague conducted in this matter, that we believe the real friends of the cause will not be willing to admit his people, as a national curse, by Almighty God, long before the contrivance of alcohol by distillation. The a few years probation. They may exclaim with the claim to full fellowship, until he sha!l have undergone shrewd man of Troy-" Timeo Danaos et dona fe-THEOPHILUS.

NO. X.

We now propose a brief examination of the main question, which we are unable to state more clearly than in the words employed in our second number: "Did our blessed Lord and Master so command the use of wine at the communion, that its exclusion involves an act of departure or of disobedience, which is offensive in his sight?"

Let us follow the prudent counsel of John Locke,

We employ the word wine in the comprehensive we employ the word wine in the comprehensive foulest of crimes, sustain the cause of immorality by the influence of female example. The den of drunks we may have occasion. In this sense, it was one of the word wine in the comprehensive sense, and speak of it as fermented or unfermented, as the influence of female example. The den of drunk-en desperation, furnished with its coarse and broken the desperation, furnished with its coarse and broken desperation, furnished with its coarse and broken implements of debauchery;—the glittering saloon, with its gorgeous furniture, its hot whiskey-punch nection can only be understood as unfermented; for it nection can only be understood as unfermented; for it bowl, of massive silver, or porcelain from Sevres or Villeroi; the bacchanalian board, burthened with as bottles, referred to, were in danger of being ruptured, many varieties of intoxicating drink, as were exhibit-

ald, I bring you good tiding

I. Our Lord has no where commanded the use of ermented wine at the eucharist. II. If it could be shown that fermented wine was used at the original institution, it by no means follows, that its continued use, at the Lord's Supper, is essen-

tial to a just performance of the rite.

III. Alcohol, in the present condition of public sentiment, is offensive at the Lord's table, and therefore the employment of fermented wine, at this holy festival, is productive of "painful associations, by which our communion is embarrassed and embittered."

tion with the Lord's Supper. The Jews, Greeks, and Romans were in the habit of drinking their fermented wine diluted; thus Henderson on Vines, chap. vii.: "To drink wine unmixed was held asreputable; and those, who were guilty of such excess were said to act like Scythians, อักเธราชิโธเน. Todrink even equal parts of wine and water, or, as we familiarly term it, half and half, was thought to be ursafe, and in general the dilution was more considerable, varying according to the taste of the drinkers and the strength of the liquor, from one part of whe and four of water to two of wine and four or dse five parts of water."-The unfermented juice of the grape was also a common drink in those days when our Lord was upon earth. What mortal then can decide whether fermented or unfermented une was used at the original institution? When the disciples inquire in what place the passover shall be aten, the Master directs them to go into the city ad follow a man, whom they would see, carrying a pitcher of water, who would show them an upper chamber, furnished and in order. But he says nothing bout wine. Now we infer not from this, or from any other circumstance, that water alone was used in the original celebration; but we have no doubt, that he article, whatever it was, was diluted with water according to the well established custom of the day. Our Lord gave the cup to norigior, to his disciples and bade them drink; but still we are not told, that he contents were wine. Having done this, he declars to them that he will no more drink of the "fruit of the vine," yerriuaτος τῆς ἀμπέλου, until he shall drinkt new in the kingdom of his father. After these words, he rises from

the festival and goes forth. Now, in all this, there is no command to drink wine. There was a command to drink something; and, from thesewords of our Redeemer, we have no doubt that itwas "the fruit of the vine." The fulfilment of this command being impossible, in its literal sense, we must take it for grant-supererogation? We think not. the vine." The fulfilment of this conmand being imed, that our Lord intended the expessed fruit of the duction of such an absurdity into be minds of men, than for its continuance there, in opposition to the laws of common sense. We know, that fermented wine was used at the communion, by the earlier drunken even at the table of their Lord. Have we any right to infer, not as a matter of guess-work, but as a matter of rational deduction, that fermented wine To these inquiries, however, Dr. Sprague will not We think not. The question is not what they did: their example, it appears, was notalways an example to be followed. The question is what was done and commanded to be done, by Jesus Christ. At some distant era, the practice of the last three hundred years may be cited as authority, vith as much propriety, as the practice of those very disciples, who were drunk at the table of their Lord. The command comes not to us from them, nor through them, as interlocutors between Christ and us. The words of our blessed Redeemer, the very words of his command, are as intelligible to us, as they were to the Christians of those early times. They have come down to us unimpaired. Whatever disputation may

and nothing less than "the fruit of the vine." Those persons, who conceive that the Lord's Sup-per cannot be duly celebrated, without a literal and exact observance of all particulars, will agree with us of course that we cannot be too careful in our obedience to the command of our Lord. If it be so very important to perform the rite specifically, the command must be specifically sbeyed. No more, of course, can be demanded of communicants than that they drink of "the fruit of the vine;" and this we most certainly do, if we drink the unfermented wine. To demand more than this, and to insist on fermented wine at the Lord's table, is a very hazardous experiment, for those, who insist upon a specific performance, inasmuch as no such command can be found in the Bible; and such persons permit their imaginations presumptuously to supply a fancied deficiency

in the commands of our Saviour. We have attempted to show that the communicant, who drinks "the fruit of the vine," i. e. the unfermented juice of the grape, complies with his Lord's comsult to the understanding, to press this matter farther, at the present time.

Many, who, upon common occasions, have agreed to abstain from brandy, and who maintain that the sale and use of it are morally wrong, continue in the use of fermented wine. They would undoubtedly smile at our simplicity, should we ask them if brandy were the fruit of the vine. They would say that it was not; and they would answer truly and philosophically. If we should remind them, that brandy was originally the juice of the grape, converted into wine, and from wine to brandy, they might very per-tinently reply as follows.—"Here is a quantity of dust, in no way distinguishable from the common dust of the earth-in its present state it cannot properly be called the fruit of the womb; nevertheless this dust was produced, by the decomposition of a mass of matter, which was once a living man. It would be rather an unusual use of language to speak of a cotton shirt, as one of the fruits of the earth; and derial productions."-Page 62.

The positions which we shall endeavor to main- | yet nothing could be more proper than to speak thus | yet nothing could be more proper than to speak thus of the raw material, either in the bole, or lying loose and detached from it. The gas elicited from burning charcoal, is a poison, and will destroy life;—can this poison, with any propriety, be called the frait of the oak, or the walnut, or the pine, from which this charcoal is prepared? Assiftedly not.—The alcohol, produced by the distillation of wine, is a poison, and will destroy life. Can this alcohol, with any propriety, be called "the frait of the vine?" Assuredly not.—The alcohol produced from the juice of the grape, by fermentation, is the same alcohol, in all its properties, and powers, as that, which is produced from wine by distillation. It seems to have the same effect, in is productive of "panyar associations, or which our communion is embarrassed and embittered."

IV. The unfermented juice of the grape may be had in sufficient quantity for communion use, at all seasons of the year, and in all parts of the world.

I. Our Lord has no where communded the use of fermented wine at the eucharist.—Wine is not even named in any part of the New Testament, in connection of the rine? It would be an unusual of the rine?—It would be an unusual NOT "the fruit of the vine."-It would be an unusual designation, to speak of vinegar as "the fruit of the vine:" yet those learned gentlemen, who seem to think that fermentation is essential to make the natural juice of the grape "the fruit of the vine," have a two-fold reason for believing vinegar to be such, since

it undergoes both the vinous and actious fermentation.

Now, we have endeavored to show, first, that if any particular liquor is commanded to be used, at the eucharist, it is "the fruit of the vine;" secondly, that alcohol is NOT "the fruit of the vine." The alcohol in fermented wine pervades the mass;—a novel creation is produced;—the original principles are changed; \*—it is no more "the fruit of the vine." It does surely appear, from this reasoning, that no reflecting Christian, who believes that his Master expects a literal fulfilment of the command, can drink fermented, i. e. alcoholic wine at the communion, for the plainest of reasons, because it is not "the fruit of the vine," which our blessed Redeemer commanded to be received. The natural juice of the grape, unfermented, unchanged, is the only "fruit of the vine" which a communicant can "drink." A great deal more might be said in support of our first position. first position. But we leave our remarks on this point, for the consideration of all conscientious disci-ples of Christ. Theophilus.

NO. XI.

Our second position is this:-If it could be shown that fermented wine was used, at the original institution, it by no means follows that its continued use, at the Lord's Supper, is essential to a just performance

If we have proved, that unfermented wine may with propriety be used at the eucharist, it may be asked,

In the letter of Professor Stuart to Dr. Sprague, in vine, that is, the juice of the grape. So far all is plain, intelligible, and satisfactory—But, when we are told, that this juice of the grapemust be fermented, before it can become "the fruitof the vine," we our Saviour brake, was surely unleavened. No other the subject of transubstantiation, in which he attempts to demonstrate, that a brownloaf is a shoulder at our sacramental tables? Reasoning as you do, I of mutton. Whenever we are realy to believe, that am not able to see why the letter of this command is the juice of the grape must be femented before it can become "the fruit of the vine," we shall be ready also to believe in the liquefaction of the blood of St.

Januarius. It is more easy to account for the introbread, in all respects the same as originally."—Some future generation may contemplate the labors of this pious and learned man, to prove that alcohol is not required for the celebration of the Lord's Supper, in the Christians; in the Apostle's seven rebuke, we have a painful record of the fact, that some of them were sand others, to expose the absurdity of transubstantia-

was employed at the original institution, because it was employed by the earlier Christians, in the celebration of the supper, after the death of our Master? in his original discourse. He will deny, that the command, "po THIS," was ever intended to comprehend such unimportant particulars, as the room, the triclinium, the dress, etc. He will say it was not only celebrated in an upper room, but in a city, and therefore all, who desire to yield obedience to their Lord's command, must repair to some city, on communion days, however remote from their dwellings. He will say to the Professor, that by proving too much, he has destroyed this part of his argument.— In relation to the bread, he will fly for refuge among the ancient Greek Churches, who disputed as furious ly about the bread, as the Doctor does about the wine The Greek Church," says Jahn, in his Biblical Ar chæology, sec. 354, "contend that the last supper o have arisen upon some other parts of our common the Saviour was not the paschal supper, and that, in translation from the original Græk, the meaning of instituting the eucharist, he made use of leavened these three words, which we have quoted, has never been questioned, to the best of our knowledge. They have ever been considered as maning nothing more on the opposite tack. He may say, if we have done wrong by our inattention to these particulars, which you enumerate, we shall not mend the matter, by neglecting another particular; and, rather than giv up the fermented wine at the communion, he may be willing go to for the unleavened bread, the upper room and the triclinium.

Let us proceed. Whatever the elemental liquid may have been, we must be permitted to express our unfeigned astonishment, that the reverend Dr. Sprague should appear to be so entirely ignorant of the fact, that the wire, whether fermented or unfermented, was mingled with water. In our No. X. we cited Henderson, an unimpeachable authority, to prove the general usage of those days. We now proceed to prove the particular usage, at the Lord's Supper. In the very section of Jahu's Archæology, to which we have already referred, after describing the Jewish passover he adds these words: "The wine is mingled with water." Now our Master, for some reason which we cannot fathom, must have departed, not only from the gen eral custom, but even from the practice at the Jewish mand. It really seems to us that it would be an inunfermented, was not mixed with water. But the evidence is not yet exhausted. Upon Matthew xxvi. 27. Bloomfield has the following commentary: "Wine and water were used in the Paschal cup; and the Rabbins says, over wine unmixed with

> \*We offer the following quotation from the prize essay of a highly respected friend, Professor Mussey of Dartmouth College; of which performance, an approving word from us would be entirely superfluous, since it has received the signal commendation of a committee eminently qualified to judge of its deserts:-" It may perhaps be worth remarking, that, throughout the wide spread kingdoms of animal and vegetable nature, not a particle of alcohol, in any form or combination whatever, has been found as the effect of a single living process; but that it arises only out of the decay, the dissolution, and the wreck of organized matter, or of its ever-varied and won-

blessing is asked. This custom of mixing wine with water was adopted by the first Christians, and is still continued by the Romanists: see Justin Martyr, Clement, Cyprian, cited by Grotius."—Assuredly this is "plain English learning;" it is to be found, not only in the writings of Bishop Bloomfield, but has been transferred to the commentaries on Matthew; and it is rather surprising, that it should have escaped the attention of Dr. Sprague. We shall now proceed to exhibit such evidence upon this point, as we presume will satisfy the most incredulous; and, if the application of this evidence in support of our second position, he not immediately perceived by every reader, we trust that we shall make it plainer, by the way. Water, mead, or hydromel, milk, the juice of the grapes pressed forth at the table, at the time of the celebration, these and other matters, were employed from the earliest times, at the eucharist; and, while approved by some were condemned by others. These facts are stated by Bingham, in his Antiquities, fol. cd. vol. i. book xv. chap. ii. sec. vii. Bingham is a writer of the highest authority. The use of water alone was reprobated by many, so was the use of wine alone; in roof of this, he quotes Cyprian, Ep. 63 ad Cæcilium. Cyprian was born in the beginning of the third century. The third Council of Carthago, says Bingham, expressly decreed, that nothing should be used but what Christ offered, that is wine and water; and he adds, that St. Austin was a member of that council, who quotes Cyprian's epistle with approbation. Gennadius, who wrote in the fifteenth century, questions not the ancient custom of using wine and water, but gives two reasons for it, first because Christ did so, and second-ly, because water and blood flowed from his side, when he was pierced. We have nothing to do with the second reason of Gennadius, we desire only to establish the fact .- St. Ambrose was of the same opinion. Milk and also water alone, and new wine, pressed from grapes at the table, and upon the occasion, were severally condemned, at the Council of Braga. But the same Council expressly approved of wine and water. The Council of Auxerre decreed against honey and mead, but expressly in favor of wine mixed with water.—Justin Martyr, Apol. ii. p. 97, and Irenœus Lib. 4, ch. 57, explicitly state, that wine mixed with water was used at the Lord's Supper. Irenœus was born A. D. 120. The birth-time of J. Martyr is not known; he was converted A. D. 130. Bingham does not consider it necessary to mix wine with water, but his words clearly prove, that he entertained no doubt, that such had been the primitive usage ;- "Yet after all," says he, "as there is no express command for this in the institution, notwithstanding this general consent of the ancient Churches, it is commonly determined by modern divines, as well of the Roman as Protestant communion, that it is not essential to the sacrament itself." We now proceed to offer the testimony of certain writers, who did not employ our vernacular tongue, and whose works, to the best of our knowledge, have never been translated. We are therefore compelled to go beyond the bounds of " plain English learning." It would not be decorous to offer our own version, unaccompanied by the original text. St. Jerome, commenting on Mark xiv. writes thus:-"Accepit Jesus panem, &c. formans sanguinem suum in calicem, vino et aqua mixtum, ut alio purgemur a culpis, alio redimamur a pœnis." "Josus took bread, &c. and forming his blood in the cup with a mixture of wine and water, that, by one, we might be cleansed from our sins, and, by the other, redeemed from our

Probably the most able writer upon this subject is Gerard John Vossius, whose works were printed at Amsterdam in six volumes folio. In vol. vi. p. 426 he treats "de sacris cœnæ Dominicæ symbolis;"—
"concerning the sacred symbols of the Lord's Supper." Having treated of the bread, he proceeds, on page 439, to treat of the other element. "Venio nunc," says he, "ad alterem symbolum, quod vinum esse, inde cognoscimus, quia illud γεννήμα τῆς αμπέλου disertim appellet Christus."—"I come now to the other symbol, which we know to be wine, because Christ expressly calls it the fruit of the vine." That is to kay. Vossius had the same reason, which we have an no other, for calling "the fruit of the vine" by the general name wine, whether fermented or not. This writer is opposed to the use of water alone at the eucharist, but he expresses not the slightest doubt of the fact, that wine, mixed with water, was generally used in ancient times. He proceeds, in the third thesis, to iuquire what shall be substituted, if wine cannot be had, and quotes an extract from one of Beza's letters, and approves the doctrine it contains. Beza died early in the seventeenth century. The extract runs thus: "Rogatus piæ memoriæ vir D. Calvinus a patribus, qui tum in America erant, ubi nullus est vini usus, liceretne pro vino, uti in cœna Domini, vel aqua simplici, qua plerumque illie utuntur, vel alio illie nou inusitato potionis genere: respondit, fuisse in hoc instituendo sacramento consilium, ut spiritualis alimoniæ nobis sub communis cibi et potus symbolis re-presentaret: ac proinde, si non fuisset tum in Judæa communis vini usus, proculdubjo alia vulgari potione usurum fuisse, quod ex ipsius scopo ac consilio liqueat. Itaque nihil a Christi consilio ac voluntate alienum facere videri, qui non contemtu, neque temeritate, sed ipsa necessitate adacti, pro vino aliud in iis re gionibus usitatæ potionis genus usurparent. Hoc D. Calvini responsum, ut optima ratione nixum, et Christi consilio consentaneum, noster cœtus adeo comprobavit, ut eos superstitiose facere censuerit, qui a vin symbolo usque adeo penderent, ut alteram cœnæ partem omittere mallent, quam ἀνάλογον aliud symbolum, ita cogente necessitate, usurpare." "D. Calvin, a man of pious memory, being asked by his brethren, who were then in America, where wine was not used, if it would be lawful to use, at the Lord's Supper, either pure water, which was the common drink there, or any other customary beverage, replies, that, in instituting the sacrament, it was intended, under the symbols of common meat and drink, to represent a spiritual aliment; and, if wine had not been a comon drink in Judea, at that time, it is clear, beyond all doubt, from the very scope and design of the institution, that some other common beverage would have been employed. Therefore those persons, who substituted some other customary drink of those regions for wine, having acted neither contemptuously nor rashly, but from necessity, appear, in no wise, to have contravened the will or design of Christ. This answer of D. Calvin, full of sound sense, and so agreeable to the design of Christ, our assembly so entirely approves, that it considers those, as acting superstiti ously, who lay so great a stress on wine, that they had rather omit the rest of the supper, than employ any other analogous symbol, in such cases of necessity.' We have given, as we believe, a faithful translation The opinion of D. Calvin is approved, not only by Beza and Vossius, but by the "assembly." So far as the opinions of D. Calvin, and Beza, and the "assemon of D. Calvin is approved, not only by bly" are entitled to pass for authority, we cannot doubt, that, wherever the fruit of the vine is not a "common beverage," any other innocent beverage may be employed, provided the communicants are not moved to the change by a spirit of "rashness" or "contempt" for

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ers. Ve wish agents to be particular to bers, and the name of the post effici-sent, in such a manner that there can mistake. pend on the fact, that not a drop of wine can be had, but that it is not a common beverage. If fermented wine, therefore, were used at the original institution, how can it be considered essential to a just performance of the rite? In our next number, we shall present the remainder of the extract from the letter of THEOPHILUS.

The Council of Clermont, can. 28, enjoins the communion in both kinds, adding two exceptions, "one of necessity and the other of caution;" the first in favor of the "sick," the other of the "abstemious," or those who had an aversion for wine.-We now proceed to give the remainder of the extract from the letter of Beza. There were some, says Vossius, who might object to water, because of the imperfectness of the analogy, inasmuch as water was not composed of many grapes, signifying that we are many members of one body: "Deinde quia objici poterat aquæ simile potione non inesse arakoruar illam, ut ex multis acinis confiat, ad mutuam conjunctionem testandem." To this the letter of Beza replies as follows ;-That truly the analogy of bread, composed of many grains, and wine, of many grapes, is not to be disregarded; but still it should not be too precisely enforced: for it is enough, if the unity of the members be signified by the use of the symbols, that is, meat and drink, in some kind, and by testifying the same faith: " Non esse guidem negligendam, at non tamen adeo precise urgendam analogiam panis ex multis granis, et vini ex multis acinis confecti: sed ad illam mutuam conjunctionem testificandam sufficere, quod üsdem in genere symbolis, nempe cibo et potu utamur, eaudemque fidem testificemur."-A question was afterwards proposed in relation to abstemious persons, and such as were unable to take wine on account of its effects: to this he replies, rather than omit the whole supper, let such use water or any other customary drink; nor doubt that the ood of Christ would be as surely communicated to him by the symbol of such drink, as by that of wine, since the promise is general and refers to all the faithful: "Potius quam integram cœnam non peragat, vel aqua, vel alia sibi familiari potione utatur: neque dubitet, tam sibi sub hoc potu, quam sub vino, sanguinem Christi communicari, cum promissio sit generalis, et ad omnes fideles spectet."—Philip Melancthon observes, that the Ruthenians acted rightly, who substituted hydromel, or honey and water, at the eucharist, on account of the scarcity of wine. Upon this Bellarminus exclaims, Lib. iv. c. 24, de Euchar. : "Sed quis dedit Phillippo auctoritatem mutandi sacra-mentorum materiam?"—But who gave Philip authority to change the material of the sacrament? Whereupon Vossius remarks,-As though Christ, in the institution of the supper, referred not, generally to the utility of some drink, but particularly to the propriety of wine! " Quasi Christus non universe utilitatem potus, sed particulatim vini proprietatem in institutione respexerit!" To exhibit the character of Bellarmin-Vossius observes,-This Bellarminus presently adds, How much more wisely has the Church of Rome conducted; she has not changed the materials of the sacrament, but remedied its defects, by administering to the people in one kind; "Quanto sapientius ecclesia (Romana) non mutat sacramentorum materias; sed incommodo illi medetur, unam speciem tantum ministrando."—In contemplation of such facts, and with the opinions of the ancient fathers before us, is it not perfectly absurd to proclaim, that nothing can rightfully be employed at the communion, but fermented wine, and that even this cannot be mingled with water, without "an unhallowed innovation?" It appears to us, that we have fully sustained our position, that, if it could be shown that fermented wine was used at the original institution, it by no means follows, that its continued use, at the Lord's Supper, is essential to a just performance of the rite. But we have not yet exhibited the whole of our ground, and we trust that every Christian reader will go patiently along with us, in this interesting investigation, to its

Vossius, in his fourth thesis, vol. vi. p. 440, proceeds to inquire, "an vinum aqua dilui sit necesse:" if it be necessary-not if it be an "unhallowed innovation," so to mix the wine and water. No person can fail to perceive, that, however unnecessary, in the view of some persons, Vossius never surmised, that it was unlawful, much less an "unhallowed innovation." Our readers are convinced, by this time, that this most learned and sagacious writer knew something more of these matters than certain modern divines. Vossius expressly states-" Christum ipsum præcipisse, ut aqua vino misceatur sensit Cyprianus: Epist. 63, ad Cæcilium:" Cyprian thinks, that Christ commanded water to be mixed with wine. Vossius also refers to the third Council of Carthage, which decreed ne thing, (can. 24,) that, in the sacrament of the body and blood of our Lord, nothing more should be offered than the Lord himself delivered, that is, bread and wine, mixed with water: "ut, in sacramentis corporis et sanguinis Domini, nihil amplius offeratur, quam ipse Dominus tradidit, hoc est panis, et im, aqua mixtum." Commenting on this opinion. Gregory Valentin remarks, that this is much more probable than the notion that this practice originated with the church: "hanc sententiam esse magis probabilem, quam illa, ut solum Ecclesiastici sit præcepti," Disput. vi. quæst. 11, de Euch. mat. Gregory adds, that Hosius, Alanus, and punct. 1. Scotus have expressed the same opinion. These writers, says Vossius, place the foundation of this opinion in the example of Christ, who, as Justin, Irenæus, and others of the ancients inform us, diluted the wine :- "Fundamentum hi sententiæ suæ ponunt exemplum Christi, quem diluisse vinum tradunt Justinus, Irenœus, et alii veterum."-Vossius is rather in favor of omitting the water, on the ground that it is not absolutely necessary, but the notion never occurs to him that such mixing of wine with water is unlawful, or in any way improper, much less, that it is an "unhallowed innovation." On the contrary, he quotes Justin Martyr's words to prove that bread, wine, and water were employed. Justin, who was converted, as we stated before, A. D. 130, in his description of the supper, (apolog. 11,) speaks of the eucharistal bread, and wine and water, "100 ευχα-οιθέντο; άρτου, καὶ οἴνου, καὶ ὁδατος." It is for the same reason, says Vossius, that Irenœus speaks of the tempering of the cup; "temperamentum calicis," lib. iv. cap. 11. Cyprian, continues he, speaks of it in many places; so do Julius, Basil, Gregory, Chrysostom, Jerome, Augustin, Proclus, Bede, Damascenus, Rabanus Mantus, Paschasius, Algerus, Nicephorus, and many others of the fathers and ancient writers. The curious reader may find the particular passages with ease, by recurring to the references of Vossius. ords employed, at the Council of Trent, are these :- The holy Synod admonishes, therefore, that t is commanded by the church to its ministers, that they shall mix water with the wine, in offering the cup, because it is believed that Christ our Lord did so, &c.: "Monet deinde sancta Synodus, præceptum esse ab Ecclesia sacerdotibus, ut aquam vino in calice offerendo miscerent, tum quod Christum Dominum ita fecisse credatur, etc."-It is, surely, unneces-

sary to press this evidence any farther.

Vossius does not contest this point, that water was thus mixed with wine, by Christ and his disciples, from the beginning. All that he contends for is, that it is not absolutely necessary to follow the example now. Some notions are assigned by the fathers the practice, which, as reasons, are somewhat fanciful;-that blood and water came from the side of our Lord, when he was pierced; and that this water is emblematical of baptism, &c. Vossius appears not disposed to favor these reasons: it must be borne in mind, however, that these reasons are assigned, not by Christ, for that which he did, but by man; and

their insufficiency cannot justify any departure, in the

find a greater occasion for mixing, than in the days nance? of our Lord!-Neither does this learned writer condemn the ancient practice of mixing water with wine, but he simply disapproves of the opinion of those, who contend, that the sacrament is made void, by the use of wine alone: "Quare non damnamus morem veterem; sed eorum improbamus sententiam, qui irritum esse sacramentum arbitrantur, si merum bibitur."

From all these facts, we gather the conclusion, that much doubt and dispute have existed from the beginning, in relation to the liquid element; that milk, mead, hydromel, water, wine and water, wine, and the fresh juice of the grape, pressed forth upon the occasion, have been severally employed, at the sacrament, from the earliest times; and that one council has approved one thing, and another has approved another thing. 'The same doubt and the same dispute have existed, in relation to the solid element; not only, as to what species of bread should be employed, whether leavened or unleavened, but of what material it should be formed. There was even a violent contest upon the propriety of using cheese at the communion, and the heresy was with difficulty suppressed by the efforts of the Synod. These disputants are very properly called, by Bingham, "a senseless sect," a term, in our humble opinion, equally applicable to the advocates for brandy or alcohol in any form. The same doubt and the same dispute have existed, in relation to the time of the celebra-tion. In the beginning, we are told by Vossius, the eucharist was celebrated every day; then on every Lord's day; after a time on every third Sabbath; at length only once a year; and, finally, the priest, to use the word of this writer, the people absenting themselves, "operated" alone. The same doubt and the same dispute existed, whether the communicants should sit or kneel, at the communion; and, at the present day, different denominations adopt the one or the other of these positions; while our Saviour and his disciples probably neither sat nor knelt, but followed the universal practice of reclining. The same doubt and the same dispute have existed in relation to the words of administration, whether they should be uttered once for all, or repeated to each communicant. Upon this point, also, different sects are divided, in opinion and practice, at the present day. The same doubt and the same dispute have existed, whether the recipients should approach the altar, or receive the elements in their places. The same doubt and the same dispute existed, in what manner the bread should be received; and it was decreed by councils, at the end of the sixth century, that males should receive it in their hands, and females in their mouths, and afterwards in clean napkins. Not long after the death of Gregory the Great, the people began to receive the consecrated bread in vessels of gold. One of the councils of Constantinople decreed, that every communicant should approach the altar, figuring the form of a cross with his hands: "manus in formam crucis figurans." The same doubt and the same dispute have existed, whether the bread should be broken into as many parts as were needful, by the minister, or only into two parts, and delivered to those on the right and left, to be separated by the communicants themselves. These, and a multitude of other like matters, have given occasion to the most

That the wine, fermented or not, was mixed with water at the communion, from its original institution, is plain. We now inquire, what were the proportions? Four or five parts of water, and one of wine were the standard of ordinary use, as given by Henderson. But our Lord's command gives no guidance for this. Instead of five parts water, fifteen or twenty may be employed without any violation of the command of Christ. Wine, in any quantity of water, is wine. From all these matters of interminable un-certainty, it must indeed be refreshing to the spirit of every humble disciple of the Lord Jesus, to turn to that which is perfectly intelligible and sure. We know, and we rejoice to know, that our Redeemer liveth;—that he died once for us;—that, before his death, he gathered his disciples together, and institu-ted a memorial of himself;—that, under the symbols of food and drink, "cibo et potu," in the language of the most ancient fathers, he bade his followers to partake of his body and blood. This we are to do, n remembrance that Christ died for us. In the midst of such sublime and awfully solemn contemplations as these, is it possible, that any devoted folwer of Christ can pa his lip, until he is duly certified that ALCOHOL is there! If there be less of madness and folly in the doctrine of transubstantiation, or the worship of carved images, we perceive it not. There is danger both to faith and practice, in demanding a specific conformity, beyond the measure of precision in the command itself: for, in proportion as we become fastidious in regard to our anise and cummin, we have less

violent altercation, in ancient times.

time and less taste for the weightier matters of law. We have heard it suggested that the strict observnce of the Passover, by the Jews, should be an example to Christians, in their observance of the eucharist. And why so? Jews are not Christians, and the Jewish Passover is not the Christian eucharist. But to what absordities are we not liable, when we steer away from the plain channel of common sense into the uncertain waters of analogy! If this rule is to be observed, every one, who is not disabled by uncontrollable circumstances, and who does not come to the eucharist, is to be condemned to death; for such, as we read in Numbers ix. 13, was the doom of every one, who did not keep the Passover .- The eucharist, says Henry in his commentary on Matthew xiv. was instituted "at the close of the Passover supper, which, by this, was evangelized, and then superseded and set aside."-"Christ's yoke," says he, "is easy in comparison with that of the ceremonial law, and his ordinances are more spiritual."-But what was the strictness even of the Jewish Passover? Those, who believe it to be an "unhallowed innovation," to give up alcoholic wine, and who affirm, that they know not what is essential to the communion, by the very condition of the ordinance, if wine is not,-will, of course, allow, that the Paschal lamb was quite as essential to the Jewish Passover .--We ask them to turn to that word in Calmet; they will there find it stated, that, when a lamb could not be had, a kid would answer.-We earnestly recommend to the perusal of every reader, the sensible observations upon the Lord's Supper, contained in that excellent work, by the Rev. Jacob Abbott, entitled

The Corner Stone." Need we say more, to prove that fermented wine is not essential to a perfect observance of this holy fesin the cup, at the original institution of the eucha- cannot easily be found."

Let us suppose, that Christ, our blessed Lord, were permitted to approach the presence of him, who spake as never man spake; and to inquire, if an humble and contrite sinner might not be permitted to commemorate his dying love, without drinking an intoxicating drink:—Who can doubt the character of

our Redeemer's reply?
When Jeremiah assembled the Rechabites, in a chamber of the temple, and placed before them pots full of wine, and cups, and bade them drink, they knew full well that he was the prophet of the Lord; they could not doubt, that his command, "drink ye sponging the head, body and limbs with simple cold water,

minds of those who contend for a literal performance. | drink no wine," The Lord God of Israel was well Vossius disputes with others, because they say that pleased with their fidelity, and gave them an assur-Christ mixed the wine; for that, he says, is probable ance, through the prophet, of his special favor. Can enough, since the wines of the East were generous we doubt, that our Lord will look down with equal and warm: "Quod Christum aiunt miscuisse vinum; Nam satis illud verisimile est, cum Orientis fuse fermented wine, at the communion; which they vina generosa sint et callida." If Vossius could taste cannot conscientiously believe, that he ever com the communion wines of the present time, he would manded to be used as an essential of that sacred ordi-

NO. XIII.

We now proceed to consider our third position,that elcohol, in the present condition of public senti-ment, is offensive at the Lord's table, and therefore the employment of fermented wine, at this holy festival, is productive of "painful associations, by which our communion is embarrassed and embittered."

Dr. Sprague will pardon us, we trust, for this employment of his own words, which so forcibly express the feelings of many sincere and devoted Christians. We have shown, in the first place, that the unfermented juice of the grape is "the fruit of the vine;" and, in the second place, that if fermented wine was used at the original institution of the eucharist, its continued employment is not essential, at the present day, to a just performance of the rite .-If we have failed in sustaining either the first or second position, it will be worse than needless to

argue for that, which is now under consideration. The concentrated voice of the friends of temper ance, the resultof free discussion and grave deliberation, in several recent conventions, remarkable for the wisdom, and learning, and talents of their individual members, has proclaimed to the world, in the most unequivocal manner, and with wonderful unanimity, that the total abandonment of all intoxicating drinks is essential to the complete success of the temperance reform. Numerous societies. at home and alroad, recognize this principle of action. Medicinal and sacramental occasions have been hitherto excepted, by many, from this general rule. In relation to the first, there is much diversity of opinion. One professor of the healing art, an "ardent friend" of temperance, perhaps, and marvellously popular vithal, is so lavish in his prescription of alcoholic restoratives, and "only as a medicine," that an application for his counsel, with the customary catalogie of symptoms, is precisely equivaent to a civil request for a course of Brandy and Madeira. Andhis prescription is a professional indulgenza for the perpetration of an agreeable sin. Another profesor, a conscientious cold-water man, prescribes alcool, if ever,\* only to those " who are ready to perish" We recognize the wisdom of the Female Temperance Society of Saudy Hill, whose members, "ex abundanti cautela," except not the prescription of physician, but of " a temperate phy-

The second exception embraces the whole scope of the present controversy; and, assuredly, if fer-mented wine he not essential at the communion, no good reason car be given, for excepting the sacramental use of vine from the general proscription. We believe alcohol, in every form, to be a poison and a curse. Ve have excluded it, in no small degree, from the lowels of the forlorn, and shall our nmunion beany longer embarrassed and embittered, by its offnsive presence at the table of our Lord?—But thequantity,—it is so little! Let us not forget that a little leaven leaveneth the whole lump. Let us not forgt that no sensible reason can exist for its employment, in any quantity, instead of an innocent beverge, if we have proved, that it is not essential. What security has the Church universal, against such gievous excesses, as existed among the Corinthian? Who has not occasionally noted, with a feeling f sorrow and chagrin, the deep guttural potation! When the ministering officer, whether priest or deaon, has again and again replemsh ed the exhauste chalice, how often have we thought of the words oftenry, -"It is food for the soul only ;-a very little as much as will serve for a sign, is

enough. No boily repast is intended; to preface it with such a thin is to revive Moses again." But it is said, we are not Corinthians; in this en lightened age, we can be in no possible danger. The measure othat danger may be very slight in certain religiou societies; but this is a matter of universal operaton. All professing Christians are interested in a jst decision. Temptations to error should certainly avoided; and if any one believes that the presenc of fermented wine, as a constituent part of this holyfestival, has presented no temptation to convert ue ordinance itself into a bacchana-lian scene, sixce the days of the Corinthians, we beg him to perus a statement, which we will spare ourselves the pan of recapitulating here, and which may be found it vol. 2. of Dr. Gregory's Letters, ge 65, 4th ed., London, 1822,—and also in a note at the close of the second chapter of Bickersteth's Treatise on the lord's Supper, edited by Rev. G.

T. Bedell. Small as the quantity may be, which is ordinarily received, it has been occasionally productive of the most deplorable flects. Let us briefly recite a fact within the compas of our own knowledge. We had heard the story o'a church member, who had been admonished for his irregularities, joined the Temperance Society, and continued faithful to his pledge or twelve months, fell back into his former courses, and became a writched drunkard. There was so much of interest in the story of this unbappy man, that we sought and obtained an interview. He bore the marks and numbers of intemperance, but was perfectly sober at the early hour, which we had purposel elected for the interview. His intemperance was o that species, in which there are meliora intervalla. After a week or fortight of excess, he would attend to his ordinary duties, with diligence. We told him that we were desirous of hearing his story from his own ips; that we were not actuated by a motive of mere priosity; but were desirous, without any exposur of his name before the world, of making a profitable use of his experience, for the benefit of his fellow men. With some reluctance, he commenced a narrative of his life, and we never shall forget the apparent anguish, with which he recounted that particular portion of his history, which we now repeat, almost, as we believe, in hisown words, and as we noted them down immediately after his departure.—" My first common or daily drink," said he, "was ale or porter and water, and occasionally wine. As I increased, my allowance, I weakened the powers of my stomach.

"" I have no hesitation," says Dr. Lindsly, in his prize essay, page 155, "inasserting, that there is no state of the system, however exhausted or enfeebled,-no species of malady, however obstinate or unyielding,-no case of disease, however dangerous or appalling, in which ardent spirit is indispensably necessary, and in which a substitival, even if it could be proved to have been present | tute, perfectly equal to all the exigencies of the case,

"It is the sacred duty of every one, exercising the profession of medicine," says Professor Chapman of Philadelnow upon this earth. Let us suppose, that we were phia, "to unite with the moralist, the divine, and the conomist, in discouraging the consumption of these baneful articles, and as the first step in the scheme of reformation, to discountenance the popular notion of their remedi-

"Often," says Professor Mussey, Prize Essay, page 60 "have I witnessed, in fits of distressing prostration, joined this wine," was the command of the Lord's prophet; yet from a consideration of their vow, and of their father Jonadab's command, they flatly refused—"We seen administered."

minister told me, with great kindness, but very plainly, that some of the church had been in favor of cutting me off from the communion, but that the majority had inclined to mercy, and that he had been juested to admonish me, and to assure me, that, if I did not immediately reform, I should be excommunicated. He then gave me a solemn talk, and with tears in his eyes. - In about a month from that time I joined the Temperance Society. I drank nothing but water, for about twelve months; but I had not the conrage to go to the communion, during this period; for my craving for drink was so strong, that, even then, I was afraid I should some day break my pledge; and I had a feeling, that I should only aggravate my sin, by going to the Lord's table; and I did not wish to bring any fresh scandal on the church. However, after I had abstained from all intoxicating drink for more than a year, my wife said so much about the example before the children, and the duty of returning to the table, that I consented. At that time, I felt pretty well able to resist all temptation to drink strong drink of any kind, and I was certainly better in health. I went to the communion. I thought my mind was in a proper frame.—But the first instant that I tasted that wine, my relish returned for intoxicating drink, in a manner that I cannot describe. I felt like a beast, that had been once tamed, but having gotten a taste of blood, has become as savage as before. As we walk-ed home, my wife asked me if I did not feel happier. I made no reply, which she probably attributed to the solemnity of my feelings.-Refore I signed the pledge, we kept a small liquor case in an open parlor closet. I told my wife she had better lock it up and put it out of the way. She placed it in a chamber closet.—No sooner had we reached home, than I stole privately to that chamber and locked the door behind me. I soon found the key of the closet. I burst off the lock of the liquor case with my screwdriver, and swallowed a dram. After that I was gone; and the world would not tenut me to try again."-Such was the tale of this unhappy man; and we regret, that we have no power of exhibiting to our readers the deep emotion, with which he was convulsed, while he related the concluding portion

of this narrative.

This, it will be said, is a rare occurrence. Most probably it is so. Suppose it to be a solitary case, though we are credibly informed that it is not;—nevertheless we inquire, who can measure the mischief, which consecrated alcohol, in this single instance, has brought upon one poor family-upon one immortal soul! If there are some, whose confidence in their own strength is equal even to the confidence of Peter, perchance their fortune and their fall may be the same .- We say then, that, as wine is not essential to the rite, it has become offensire to the moral sense, at the table of the Lord.

Let us suppose, that a certain member of a com-munity, has been long and notoriously the minister of so much mischief and misery to his fellow citizens, that if not expelled from general society by common consent, he has become an object of detestation to very many of the wise and good. Nev- the year, and in every part of the habitable globe .ertheless we are destined to pass an hour in this man's society once every mouth, in the house and at the very table of our best friend; nay, more, we are desirous of avoiding Scylla and Charybdis, we shall avoid all employment of the words agin and tirosh, which are likely to become the him a public testimonial of our affectionate respect, of the grape is commonly called must. In the To-whom elsewhere we treat with coldness and con-pegraphic de Tous Les Vignobles, by A. Julien, it is tempt. Let us suppose, that, while we are striving to rid ourselves of this odious being, by whose presence our relation to this best of friends is embarrassed and embittered, we should be told by a grave and reverend personage, that, if the presence of stated by the elder Pliny: Nat. Hist. Lib. xiv. sec. this disgusting creature is not essential to a continuance of our relation to this dearest of friends, by the various kinds, and of the processes of prepara-

opposed to the measure, affirmed, that he, who de- down to one-fourth, may be kept free from all fernounced the use of wine, offered an insult to the mentation for a year or more. This syrup may be memory of his Redeemer. In this very observa-tion, which has received a sympathetic response from various quarters, we discover an additional reason for the opinion, that fermented wine is offensive at world, and at every season of the year. the table of our Lord; inasmuch as, by its continued can object to the dilution of this "fruit of the rine" employment there, not a few, who search the Scrip- with water; for we have proved, to the apprehen tures for no worthier purpose, affect to justify the use of it upon ordinary occasions.—The habit of fruit of the vine, at the institution of the eucharist, drinking wine, at their own tables, is frequently and long after, at the communion, was mingled familiarly justified, by the usage at the table of with water. Here then we have an innocent bever-Christ; and even irreligious men are continually age, "the fruit of the rine." casting it in our teeth, that our Lord has made wine an essential, at the holiest of festivals. This grape may be had, during a great part of the year; will remain as an obstacle in our path, until the and, where this cannot be obtained, an abundant churches, in the language of Addison, "dure to have sense," themselves, and reject every species of alcoholic liquor from the holy communion .- In the days dy adopted. The raisins are chopped into small of our youth, we have seen ministers of the gospel, with big wigs, sipping their wine at weddings, and and poured into the cup. If this is not so agreeable entering into all the idle gossip of the day; and this, forsooth, because our Lord wrought the miracle at Cana. Those reverend men, who continue this practice at the present day, are very apt to refer to the vine." But it is mixed with water: and have we this favorite precedent—"It is all right.—Our blessed Saviour did it.—It is essential.—If wine be not showed, upon the very best testimony, that "the fruit of the v.ne" was mixed with water by the earli-

all things agreeable to our natures, we delight, not juice of the grape; it is "the fruit of the vine;" it is only to follow, but to outrun the example of Christ. We even twist, and distort, and crucify the words of holy writ, that we may wring from them a little | cheaper imitation in its stead; as it must be prepared fermented wine; but we are not so ready to crucify like bread, from time to time, and probably by some our appetites and passions, and take up the cross, officer of the church, the communion will no longer and go about doing good, in the spirit of our meek and lowly Master.

God's power. Heaven and earth were not moved, and a stupendous miracle wrought, for the sole purpose of supplying a deficiency of wine, at the wed-charist; that, even if used there, it is not essential to ding of a poor family. And was that wine ferment- a perfect performance of that boly rite; - that fered? Before we use a precedent, we must establish mented wine, as it is an alcoholic liquor, is offensive a precedent. Wine-bibbers guess it was fermented. at the Lord's table, in the present condition of pub-We guess it was not. In point of fact, it was new lic sentiment ;- and that the unfermented juice of wine, for it was then just made. The omnipotence the grape, the fruit of the vine, may be had in suffiof God can make all things; but we know that cient quantity for communion use, at all seasons of new wine was as common a beverage, in those days, as new cider is at the present day. What reason then exists for supposing that Christ, who commands us to avoid the effects of the free use of wine, i. e. "drunkenness," would place the means of drunkenness so abundantly in the power of a promiscuous assembly, by furnishing a copious supply of alcoholic wine? But the governor of the feast expressed his approbation of this wine; and therefore, according to the taste of an alcoholic liquor, which has been so unpresessarily new wine was as common a beverage, in those days, the year, and in every part of the world .- If these wine; and therefore, according to the taste of certain lay and clerical connoisseurs, it must have been a strong alcoholic wine. But how is it known by generations.

Inadion, to abandon every substitute, in the shape of an alcoholic liquor, which has been so unnecessarily and so unwisely employed by the churches, for many generations.

Theorem.

A little brandy, but more particularly gin, seemed | that the taste of this governor of the feast was as to restore me wonderfully. The habit fairly got the mastery over me, and, at last, I lost all self-restraint. I had been a member of the Rev. Mr.—'s church for seven years, and my wife had been a church for seven years, and my wife had been a forth from the grapes, into the cup of Phar hi? It professor of religion two years longer. One evening is not our purpose, to say more of the miracle of I received a note from our minister, requesting me Cana.—Deeply indeed is it to be deplored, that the to call upon him the next morning at a particular very armory of the Lord should be ransacked for hour. I knew there had been a meeting of the church, which I did not attend, and I began to mistrust, that I might have exposed myself. I asked heard an eloquent metropolitan divine, most commy wife what she thought the minister wanted me fortably set for the defence of the gospel, quoting for. She looked very soher and said nothing. It Scripture in defence of the temperate use of wine: disturbed me all night; however I went, at the time appointed, and found our minister with deacon, who hastened off and left us together. The shep, Strong drink for those that are ready to perish!

NO. XIV.

Before we proceed to the consideration of our fourth and last position, let us briefly allude to one other objection, which has been made to the removal of fermented wine from the communion of our Lord. It has been said, that it will create a disagreement among the churches; different churches will employ different elements. To this we answer that such disagreement will be harmless in its operation and effects, inasmuch as no one in particular, of several innocent beverages, is essential to a just performance of the rite. We answer again, that this very disagreement is no subject matter for pre-diction, for it already exists. We are not, as churches, in subjection to synods and councils, whose decrees are of universal obligation; one church employs one thing as a liquid element, and another church another thing; and there is no power, by which they can be compelled to depart from their respective usages, in this particular. While some humble society, in a remote corner of the country, conscientiously believing itself bound, by the "very conditions of the ordinance," partakes of some vile composition, procured of the village grocer, who receives it from the manufacturer in New York; another society employs an alcoholic wine, which, ex abundanti cautela, is prepared by the deacon of the parish. We have a personal knowledge of such cases.—Here is a body of communicants, who are sipping sweetened whiskey, and other villanous materials under the name of Malaga wine; and there, thanks to the connoisseurship of its lay and clerical members, another body of Christians partakes of nothing but genuine Madeira. While thousands rely upon their ministers, who rely upon their sextons, who rely upon wine dealers, who rely upon the wine brewers, who furnish such com-pounds as they please; others are opposed to the secration of every liquor which is s not duly "certified" to contain no distilled alcohol, but which may contain a larger amount of fermented alcohol than any other unenforced wine. The disagreement of the churches, therefore, exists already.

We proceed to our fourth position :- The unfermented juice of the grape may be had in sufficient quantity for communion use, at all seasons of the year, and in all parts of the world.—The quantity required for this occasion may be rightly measured, by the standard of Matthew Henry,—"It is food for the soul only, and therefore a very little of that, which is for the body, as much as will serve for a sign, is enough." If this rule were followed, the officiating officer would seldom be required to replenish the

The only substitute for fermented wine, of which we are now to speak, is the unfermented juice of the grape; and we shall endeavor to shew, that it can be had, not only in sufficient quantity for the communion, but in any quantity, at all seasons of are compelled to take him by the hand, and give watch-words of partizans.-The unfermented juice 24. The curious reader may find a full account of the very conditions of our friendship, he knows not what is! Can any thing be imagined more monstrous and absurd! No one, we presume, can fail to understand the application of this analogy.

When it was first proposed to comprehend wine as well as ardent spirits in the temperance pledge, we were told that a clergyman, who was altogether composed to the measure affirmed that he who does not one fourth, may be kent free from all for a cone-fourth, may be kent free from all for

essential to a wedding, by the very conditions of the ordinance, we know not what is!"

est disciples, because they believed it was so mixed with water by Christ himself, at the very institution But our Saviour did other things; he made the greatest of all possible sacrifices for mankind. In the tionable element. It is the unfermented extract or too simple in its nature, and too inexpensive, to tax the cupidity of man for the substitution of some be embarrassed and embittered by a doubt if the contents of the cup be in reality the fruit of the We will say a word only of the wine of Cana .- vine; it may be had in every part of the habitable

The object of the miracle was the manifestation of God's power. Heaven and earth were not moved,

We have endeavored to show, that our Lord nev-